Muslim Religious Trends in Kashmir in Modern Times

By
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Foreword

This is an M.Phil. dissertation of Mushtaq Ahmad Wani on "Muslim Religious Trends in Kashmir in Modern Times". The author discusses in detail the different ideologies of four major Muslim organisations and their impact on the development of contemporary Kashmir. Although diverse in their approaches, priorities and doctrines they aim to build the modern Kashmir on the basis of true Islam as represented by the Holy Quran and the Hadith. The book, unlike other books on history of the valley, focuses on religious trends and their dominance as evident from the current situation prevailing in the 20th century Kashmir.

The dissertation, although apperared in Khuda Bakhsh Library Journal No. 108, is being published in a monographic form because of its significance in the present political scenario of the country.

H.R.C.

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Allah alone is besought for help and on Him alone we depend.

MUSHTAQ AHMAD WANI

PREFACE

There are many books on the history of Kashmir describing its pre-Islamic and Islamic past. However, these books mainly emphasise the social, political, economic and cultural aspects of the history of Kashmir. They do not attempt an analysis of the religious, theological and ideological forces that have had a decisive impact on the development of Kashmiri society. Especially no investigation of Muslim religious trends in modern Kashmir has been undertaken so far.

The present dissertation attempts to provide an outline of the Muslim religious trends that have emerged and crystallised in 20th century Kashmir. After providing historical background of modern Kashmir, the dissertation investigates and analyses the religious and theological orientations of four major Islamic organisations of Modern Kashmir, namely; **Anjuman-i-Nusrat-ul-Islam, Anjuman-i-Ahl-i-Hadith, Anjuman-i-Tabligh-ul-Islam** and **Jamaat-i-Islami**. The dissertation concentrates on bringing out the respective ideological standpoints of these representative Muslim religious trends in our times. It argues that while all the four trends share the basic world view and value system of Islam, yet there are disagreements in emphasis and interpretation. It is maintained that the basic thrust of the Anjuman-i-Nusrat-ul-Islam is reformative and educational; of the Anjuman-i-Ahl-i-Hadith doctrinal and puritan; of the Anjuman-i-Tabligh-ul-Islam conservative and traditionalist, and; of the Jamaat-i-Islami revolutionary and revivalist. These findings are based on original sources consisting of books, pamphlets, journals and brochures brought out by these organisations. The speeches and addresses by the leading personalities of these organisations have also been utilised and quoted in this dissertation.

The dissertation begins with an outline of the introduction and progress of Islam in the valley. Thereafter, a chapter each is devoted towards describing the origins and development of the above mentioned four Islamic religious trends within the valley. This is followed by my own conclusion.

— Mushtaq Ahmad Wani

CHAPTER - I

ISLAM IN KASHMIR: A SURVEY

The Kashmir valley situated in the western Himalayas at an average height of 6000 ft. above the sea level is one of the most beautiful places in our planet; specially because of its mountains, hill-tops, meadows, Karewas, vales, slopes, rivers, streamlets, cascading waterfalls and above all its flora and fauna. The main valley measuring about 84 miles in length from south to north and 20 miles in width from eastern hill-tops to western ones is surrounded by high mountain ranges; the Pir Panchal range in the South and the south west, the Zojila range in the east and the north-east and the Central Himalayan range which separates Jehlum valley from the Indus river. These mountainous ranges have historically played a singnificant role in the social, political and economic history of Kashmir. They have both isolated the valley of Kashmir from the rest of the world and simultaneously given it a distinct identity, personality and culture which Kashmiris countinue to cherish as their most valuable treasure. Indeed, the geography of Kashmir has had an inestimable impact on the history of its people.

Pre-Islamic Kashmir :

The history of Kashmir is closely connected with the history of South Asia and Central Asia. Whereas the ancient period of Kashmir was greatly influenced by her South Asian neighbours, the medieval period is dominated by the impact from Central Asia. There is a general agreement among the chroniclers of Kashmir that it was closely connected with the times and events outlined in Ramayana and Mahabharata.[1] However, history records, Gonda dynasty as the first rulers of Kashmir.[2] They were followed by 35 Kings of Pandawa dynasty, who ruled over Kashmir for a period of about one thousand years.[3] Thereafter, Kashmir was ruled by the Maurya and Kushan dynasties. This period is marked by the spread and strength of Buddhism in Kashmir. Under the patronage of the Kushan ruler, Kanishka the third council of Buddhists, was held in Kashmir in about 100 A.D. Kanishaka is accredited to have constructed thousands of Vihars in Kashmir. However, Buddhism suffered a major setback when the reign of the Kushanas came to an end in 178 A.D. The Gondaya rulers who succeded them in Kashmir are alleged to have been responsible for burning of

thousands of Buddist Vihars.[4]

Kashmir was ruled by white Hunas when the political fortunes of Gondaya dynasty eclipsed. Hunas were extraordinarily cruel rulers and they were soon followed by Vikramaditya Harsh who annexed Kashmir to the Kingdom of Ujjain. When Harsha died, Kashmir was captured by Raja Parvarsena-II. He was the prince of Malwa who was ruling by about 580 A.D. He is recorded to have founded the present city of Srinagar.[5]

From now on up to the estsablishment of Muslim rule in Kashmir in fourteenth century Kashmir was ruled by several dynasties most of whom were Hindus. Mention may be made of Korkota and Utpola dynasties. The period is marked by Hindu domination.

Conversion to Islam :

Islam as an ideology, a world-view and a value system developed and expanded into an international and intercontinental religion with unparalleled rapidity in the annals of human history. Within hundred years of its inception it occupied large parts of Asia, Africa and Europe. In the Indian subcontinent Sindh was the first province to fall to the military expedition of Arabs led by Muhammad-bin-Qasim in 712 A.D. The beautiful valley of Kashmir did also attract the attention of Arab conquerers of Sindh. But Muhammad-bin-Qasim was called back to Damascus and the then ruler of Kashmir Chandrapida could save his Kingdom by a great stroke of luck. A later king Lalitaditya is said to have repulsed an Arab attack from Sindh under Junaid. However, in the coming decades the Kingdom of Kashmir remained under the pressure of Muslims.[6] The Arabs continued their military operations against the weak successors of Lalitadatya. However, these expeditions proved unsuccessful.

Subsequently, Turks made several efforts to capture Kashmir. When Sangramaraja (1003-1028 A.D.) ruled Kashmir, Mahmud of Ghazna in 1015 & 1021 A.D. led two expeditions to capture Kashmir. But the mountainous paths proved too difficult for Mahmud and he too could not capture the valley ruled by Sangramaraja in the time.[7] For the next two hundred years Kashmir remained by and large peaceful. One of its Kings Jayasimha (1128-1155 A.D.) himself broke the lull by leading a successful military operation against the Turks. He was assisted in this operation against Turks by reinforcements from rulers of Nagarkot and Punjab.[8]

Although these expeditions of Arabs and Turks could not achieve worthwhile success militarily or politically, nontheless, they did try to

change the social and cultural scenario of Kashmir by developing considerable interaction between Muslims and Hindus of Kashmir. Hindu Kings employed Turkish captains in their armies. But most importantly perceptible Muslim population developed within the valley after 11th century A.D.

An important event of the Kashmir's history of this period is the invasion of Zulja, who probably came from Turkistan.[9]

He invaded Kashmir by the Jehlum valley route and within a short span of time destroyed the whole political structure of Kashmir and brought about immense devastation. A refugee prince from Ladakah namely Rinchana (1320-23 A.D.) came to the rescue of Kashmir and tried to fill in the political and administrative vacuum. He was a man of strong political ambitions. After becoming the King of Kashmir, he displayed remarkable political leadership and administrative acumen and restored peace and order in the Kingdom.[10]

But the most important and most interesting aspect of King Rinchana's story is his conversion to Islam. There are conflicting opinions put forward by different historians about the conversion of Rinchana Shah to Islam. According to one such story Rinchana, originally a Buddhist, was converted to Islam by Bulbul Shah,[11] in the beginning of fourteenth centrury during the reign of Simha Deva.[12] Some other historians find it difficult to accept this version of Rinchana conversion to Islam. For example, M.L.Kapur thinks that Rinchana was not a religious-minded person who was converted to Islam out of personal conviction.[13] His conversion was rather politically motivated. He was a foreigner and needed local support to strengthen his political base. He, therefore, turned to the then Hindu majority for acceptance into the Hindu fold. But when they declined to oblige him on casteist and social grounds, he turned to Islam which was the next popular religion of the times and adopted it at the hands of Bulbul Shah. Shah Mir who later on ruled Kashmir also played a crucial role in the conversion of Rinchana to Islam.[14]

The royal patronage which Islam secured, won for it many new converts. After the conversion of Rinchana Shah, his brother-in-law and commander in-chief and several others embraced Islam. A place of residence for Bulbul Shah was set up on the banks of Vitasta known as Bulbul Lanker. The first mosque in Kashmir was also built up at the same place and played a crucial role in the Islamization of Kashmir during this period.[15] Bulbul Shah died in 1327 A.D. According to one estimate, as many as ten thousand

Hindus embraced Islam at the hands of Bulbul Shah. A revolution of far-reaching consequences took place silently and imperceptibly.[16]

Rinchana's rule lasted for a short period from 1320 to 1323 A.D. After his death, the country reverted temporarily to the rule of Hindu Kings. But in 1339 A.D., the rule of Muslim Kings returned under Shah Mir whose descendents continued to wield the sceptre for over two centuries.[17]

After Bulbul Shah some prominent sufis arrived in Kashmir to encourage the spread of Islam in the valley. Sheikh Jalal-ud-Din of Bukhara, known as Makhdum Jahanian Jahangir arrived in Kashmir in 1347 A.D. He was the disciple of Sheikh Rukn-ud-Din Alam. He stayed in Kashmir for a short time and left for his native place. Syed Taj-ud-Din, the cousin of Mir Syed Ali Hamadani arrived in 1358 A.D. during the rule of Sultan Shihab-ud-Din. His companions were Syed Masud and Syed Yusuf and all the three are buried in Kashmir in Mohallah Shihab-ud-Din pora in Srinagar. Syed Husain Simmani, the younger brother of Syed Taj-ud-Din too arrived to preach Islam in Kashmir in 1371 A.D. These Syeds formed an intermediate link between Bulbul Shah and Shah Hamadan, who are credited to have played an extraordinary role in the religious-cultural conversion of Kashmiri people from Hinduism to Islam.[18]

Shah Hamadan's contribution to the spread of Islam in Kashmir cannot be over-emphasized. It was his efforts that decisively changed the religious scenario of Kashmir and permanently transformed its entire cultural matrix.

Shah Hamadan was born on 12th of Rajjab 714 A.H. (1314 A.D.) at Hamadan in Persia. He delved deep into Islamic theology and studied other contemporary sciences under the guidance of Syed Ala-ud-Din. He travelled extensively for a period of 21 years throughout Asian, African and European countries. He also developed relationships with prominent sufis and scholars of his age and acquired expertise in theology, Sufism and other Islamic Sciences. The persecution of Syeds at the hands of Timur, actuated him to travel to Kashmir. According to one report seven hundred Syeds accompanied him on his way to Kashmir during the reign of Sultan Shahab-ud-Din in 1372 A.D.[19]

His next sojourn to Kashmir was in 1379 A.D. i.e. during the reign of Sultan Qutub-ud-Din, this time he stayed in valley for two and a half years. Shah Hamadan visited Kashmir in 1383 A.D. as well. However, he had to leave Kashmir on account of his ill health.[20]

Shah Hamadan left a score of his disciples behind him who spread Islam in every nook and corner of Kashmir. His co-missionaries included

such luminaries as Mir Syed Haider, Syed Jamal-ud-Din, Syed Kamal, Syed Kamal-i-Sani, Syed Jamal-ud-Din Alai, Syed Muhammad Kazim, Syed Feroz alias Syed Jalal, Syed Rukn-ud-Din, Syed Muhammad Qureshi and Syed Aziz-ul-lah. They founded hospices all over the Kingdom of Kashmir which became centres for the dissemination of the message of Islam.[21] The converts willingly converted temples into mosques. It is also reported that two prominent *Sanyasis* (Hindu ascetics) along with their disciples accepted Islam owing to certain miraculous powers displayed by Shah Hamadan during a competitive trial of their supernatural powers.[22]

Shah Hamadan was succeeded by his son Mir Muhammad Hamadani in his mission of spreading the message of Islam in Kashmir. Mir Muhammad was born in 1372 A.D. He was only twelve years old when his father expired. When Mir Muhammad Hamadani completed his formal education at the feet of Khwaja Ishaq and Maulana-Nur-ud- Din, he moved from place to place. At the age of 22 years, he arrived in the valley in 1393 A.D., during the reign of Sultan Sikandar (1389-1413 A.D.). He was accompanied by three hundred Syeds.[23] Sikander received Mir Muhammad with great honour. He vigorously preached the teachings of Islam in the valley and instructed Sikandar in the real spirit of Islam and sufism. He also impressed upon the ruler to implement *Shariah* laws and prohibit unlawful things and practices.

It was at the instance of Mir Muhammad that Sikandar banned distillation. The scale and use of wine were prohibited.[24] The barbaric practice of *sati* among Hindus too was forbidden at the instance of Mir Muhammad.[25] Such practices as gambling and nautches were banned as well.[26]

By persuading Suha Bhatta, the Prime Minister and Chief-commander in the reign of Sultan Sikandar, to embrace Islam, Mir Muhammad achieved another break-through in the propagation of Islam in the Valley of Kashmir.[27] Suha Bhatta was a Brahmin and a powerful personality of his times. He was greatly impressed by the towering personality of Mir Muhammad, The simplicity of Islamic faith and its powerful presentations by Mir Muhammad finally convinced Suha Bhatta of the validity of Islam and he along with his family embraced Islam. Suha Bhatta adopted the Islamic name of Saif-ud-Din and became subsequently popular as Malik Saif-ud-Din. Mir Muhammad consolidated the gains made by hundreds of Syeds especially by his illustrious father and Bulbul Shah. He stayed in the Valley for a period of 22 years,[28] and then left for Mecca for a pilgrimage.[29]

He died in 1450 A.D. and was buried near his father at Khatlan.

Mir Muhammad appears to have exercised great influence on the reigning King, Sultan Sikandar. While Shah Hamadan preached the fundamental doctrines of Islam, Mir Muhammad laid stress on the lawful and unlawful injunctions of Islam and emphasised the standards of *Shariah.* By converting Suha Bhatta, Mir Muhammad galvanised other non-Muslims to follow Suha Bhatta as their sole model and thus made a crucial contribution to the spread of Islam in Kashmir.

However, while discussing the development and spread of Islam in Kashmir, we must briefly mention the contribution of Sultan Sikandar, an outstanding ruler belonging to Shahmiri dynasty and more significantly the father of Sultan Zain ul-Abidin, the greatest King of Kashmir of all times.

Sultan Sikandar (1389-1413 A.D.) is accredited to having been instrumental in the propagation of Islam in Kashmir. The King had a missionary streak in his personality and seems to have had an iconoclastic mindset.[30]

Sultan Sikandar is sometimes grossly misrepresented especially by a group of historians when he is painted as a bigot and an intolerant fanatic. For example, M.L.Kapur in his book Kingdom of Kashmir projects Sultan as a thorough-going zealot and fanatic. The following quotations from his books, given without references are highly critical of Sultan's role as a King:

"When Mir Mohammad Hamadani started his campaign of conversions, he was able to win over Suha Bhatta, the Sultan's Chief minister and gave him the name of Malik Saif-ud-Din. The newly converted Minister urged the Sultan to a more vigorous anti-Hindu policy. Sikandar stood to his guns for some time, but ultimately gave in, and a "reign of terror" ensued for the Hindus. All the sacred books of Hindus that Sikandar could lay his hands on were sunk into the Dal lake. The people were offered three choices of death, conversion and exile".[31]

"There is no denying the fact that large scale forcible conversions were for the first time made during Sikandar's rule, and it is from this time that the predominance of the Muslims in the local population dates. Sikandar's reign was disgraced by a series of acts, inspired by religious bigotry and iconoclastic zeal, for which there is hardly any parallel even in the annals of the Muslim rulers in India".[32]

M.L.Kapur further castigates Sultan Sikandar for his religious policy. He accuses Sikandar of mindless intolerance towards non-Muslims of Kashmir. In his words "many fled, many were converted and many were killed and it is said that this thorough monarch burnt seven maunds of sacred threads of the murdered Brahmins" and for one year a large establishment was maintained for the demolition of the grand Martand temples, but when "the massive masonary resisted all efforts, finally force was applied, and the noble buildings were crucially defaced" [33] However, Dr.Kapur does not bother to refer to the original sources of these quotations. The first quotation is referred to "a historian" and the second to "a scholar" without mentioning even the names of these supposed authorities on the history of Kashmir Needless to say that these groundless, motivated, biased and pointless insinuations put on Sikandar through gross violation of minimum standards of historical enquiry do not carry an iota of conviction and deserve to be rejected as figments of preconceived historical imagination.

Hundreds of Syeds who migrated from Central Asia to Kashmir unleashed a virtual social revolution by transforming the religious belief-system of the people of the Valley. These Syeds apart from being great scholars of Islam, were practising Sufis and their teachings and personal example appears to have generated a receptive atmosphere to Sufi practices. Buddhism and Vedanta had already prepared the ground for other-worldlines.[34] Sufi doctrines preached by these Syeds were, therefore, received with great enthusiasm and deep conviction throughout the Valley. The Central Asian Syeds inspired local people to adopt Sufi way of life. Resultantly, a long chain of divines from local people who became popularly known as *Rishis* or *Babas* emerged who, in their turn strengthened the cause of Islam with great distinction. These Kashmiri *Rishis* were extremely pious, selfless and contented. They were not great scholars or theologians. However, their utter simplicity and unpretentious behaviour had a captivating and charismatic power over people of the Valley. Many historians, including Abul Fazl have described them in words of high praise. They recorded that these simple men of God abstained from luxury, lived on berries and wild fruits of the mountains and were confined to the remote corners of jungles and vales for purpose of seclusion and meditation.

Many *Rishis* founded Monastaries which subsequently became centres of learning and meditation. Even now the shrines of these *Rishis* emphasise austerity and virtuousness as practised by these *Rishis* centuries ago. Such saints and *Rishis* as Shaikh Nur-ud-Din, Baba Nasir-ud-Din, Baba Bam-ud-Din, Sheikh Hamza Makhdum, Syed Ahmad Kirmani, Syed Muhammad Nisari, Baba Zain-ud-Din, Baba Latif-ud-Din, Shakur-ud-Din, Hanif-ud-Din, Shah Wali Bukhari, Said Baba, Khawaja Hasan Kari etc. by

their exemplary conduct and clear and categorical teachings paved the way for the slow and steady conversion of the whole valley of Kashmir to the fold of Islam.[35]

The most important and seminal Sufi Saint of the times was Sheikh Nur-ud-Din Noorani. He is considered as the national patron-Saint and the presiding spiritual guide of Kashmir. In view of his legendary importance in the annals of Kashmir history, he deserves to be treated in some detail.

Sheikh Nur-ud-Din was born in a village called Kaimuh in the southern part of Anantnag division in Kashmir valley on the day of *Idul Azha* in 779 A.H. (1377 A.D.). His parents Salar-ud-Din and Sudra were newly converted Muslims of Rajput background and were deeply imbued by beliefs and values of Islam. Sheikh grew in an atmosphere of deep religious piety and imbibed the spiritual orientations through his childhood contacts with Lalla Ded, herself a Saint-poetess of great repute. He came into contact with many *Rishis* of his times and although he started his career as a businessman, he eventually emerged into a Saint of highest reputation and became widely popular throughout the entire valley of Kashmir. The simplicity and purity of Sheikh Nur-ud-Din has deeply impressed the Kashmiri people who entertain the highest veneration for the Saint. The episodes and anecdotes of his life are on the lips of Kashmiri people. Sheikh Nur-ud-Din passed a life of extreme piety and is generally regarded as the founder of *Rishi* order in Kashmir.[36] He secured no formal education and did not leave anything written for the people. However, his poetry and sayings which were compiled later on embody his beliefs, values and teachings. Nur-ud-Din's sayings indicate that he believed in one supreme God. He thought Him to be both immanent and transcendent. All the branches of knowledge, he declared, are a commentary upon the Unity and supremacy of God. In one of his sayings Sheikh outlined his belief so precisely :

"God was and is and shall be for ever; He is Independent of all other creatures. He lacks nothing".[37]

Sheikh preached "love of God" and intense devotion to Him. He stood for complete absorption in God and indifference to the rest of existence. Sheikh strongly preached that *Nafs* or self is the greatest obstacle in one's spiritual progress. He repeatedly emphasised in his poetry and utterances that *Nafs* should be completely crushed and trampled upon. His whole philosphical outlook is based upon self-control and self-denial.[38]

Sheikh was a great critic of the *Mulladom* of his times. He was highly

critical of their way of life and their doubtful and hypocritical commitment to Islamic values and standards.[39] He preached spiritual sincerity and religious honesty. Thus he became a legendary figure and a spiritual hero while he was alive. Sheikh Nur-ud-Din died in 1438 A.D. He is buried at Chrar Sharief 20 miles south west of Srinagar. Even now thousands of people visit his shrine for spiritual solace. His disciples, chief among them, Baba Payam-ud-Din, Baba Zain-ud-Din, Baba Latif-ud-Din, Baba Nasr-ud-Din etc., too preached the gospel of love and spirituality and thus greatly furthered the cause of Islam in Kashmir by educating the very attitudes of the people of valley.

The period of Chak rulers saw the spread and ascendency of *Shiaism* in Kashmir. The most notable missionary of *Shia* Islam was Mir Shams-ud-Din. He entered the valley of Kashmir in 1496 A.D.[40] He was sent by Sultan Husain Mirza *Baiqra* of Herat who was himself influenced by the doctrines and teachings of *Nurbakhshiya* order. His assignment was to propagate the tenets of the same order. In view of wide-spread acceptance of *Sunni* beliefs in the valley, the Mir could not openly preach and teach the tenets of *Shia* sect of Islam. So he carried on a calendestine campaign and succeeded in converting Baba Ismail Kubravi and Baba Ali Najjar. Within a brief span of time Mir could convert Chaks to *Shia* faith and also baptised Musa Raina to *Shia* interpretation of Islam.[41] Thus he was able to get official patronage for the cause of *Shia* Islam. Musa Raina who was an influential noble gave him financial help and offered him lands at Judibal whereupon a *Khanqah* was built in 1505 A.D.

Scholars differ as to the exact assignment and mission of Mir Shams-ud-Din Iraqi. Some say he was influenced by the *Nurbakhshiya* teachings who look upon Syyid Muhammad Nur-Bakhsh as " the lord of the age and promised Mahdi". Others believe that Mir was a pure and unalloyed missionary. *Shia* interpretation of Islam was given wide-spread recognition and acceptance through his great missionary efforts. He converted Chak clan to *Shiaism* and also converted thousands of Hindus to the outlook of *Isna 'Ashari Shiaism*.[42] Nevertheless, *Shia* doctrines, could not get the better of *Sunni* Islam and the valley remained, by and large, a citadel of *Sunni* Islam. Mir Shams-ud-Din died in 1526 A.D. and was buried at Judibal. His masoleum is a centre of great attraction for the *Shias* of Kashmir till this day.

Mir Shams-ud-Din Iraqi's vigorous espousal and propagation of *Shiaism* alarmed *Sunnis* of the valley and they found a forceful champion and representative of *Sunni* orthodoxy in the personage of Sheikh Hamaza

Makhdum (1494-1576 A.D.). There are popular anecdotes involving Sheikh Hamza Makhdum and Mir Shams-ud-Din Iraqi in competitive spiritual strategems and counter-strategems in which *Sunnis* believe that spiritually advanced Shaikh of Kashmir outsmarted the venerable Mir of Iraq. However, these anecdotes appear to have little historical validity. Nevertheless, it is agreed by all historians that Sheikh exercised a great check on the spread of *Shiaism* in Kashmir.[43] He also built a number of mosques in the Valley.[44] Besides, Sheikh also played a political role. He sent a delegation under the leadership of his disciple Bab Daud Khaki and Shaikh Yaqub Sarfi to the court of Akbar and invited him to liberate Kashmir from the alleged excesses of Chak rulers.[45]

Sheikh Hamza died in 1576 A.D. He is buried on the slope of Hariprabat or Kohi Maran. His grave is still a centre of attraction for most Muslims of the valley of Kashmir[46] and he is one of the immortals of religious leaders in the history of Islam in Kashmir.

Most historians of Islam in Kashmir agree that Islam entered the valley of Kashmir peacefully and in the best traditions of religious tolerance and humanistic compassion. A notable historian of Kashmir G.M.D. Sufi says:-

"From first to last the spread of Islam has been, on the whole, generally peaceful. At any rate, Islam was never introduced into the Valley by a conqueror like Mahmud nor a warrior like Shihabuddin nor a general like Muhammad-bin-Qasim; in fact the process was reversed. Islam was introduced by a simple *Faqir* (Bulbul Shah), whose simplicity and piety impressed the reigning sovereign of the time (Ranchan Shah). The work was taken up and continued by *Faqirs*, though occasionally stimulated by Sultans like Sikandar; its widespread peaceful penetration was due to the piety, purity and simplicity of the *Rishis* and Saints who denied pleasures to themselves and worked for others. Thus the great Prophet who took pride in *Faqr*, found *Fuqrah (Faqirs)* to propagate his faith in the valley of Kashmir".[47]

Islam became politically ascendent when Rinchana converted to Islam. Rinchna was temporarily followed by Udyandeva (1323-1338) and Kota Rani (1338-39). Shah Mir (1339-42), the founder of Shah Mir dynasty heralded the era of Islamic rule in Kashmir on the firm basis. He may therefore, be regarded as the real founder of Muslim Sultanate in Kashmir.[48] Shah Miri dynasty ruled over Kashmir from 1339 upto 1555 i.e. a period of 216 years.

The Shah Miri dynasty was followed by Chak dynasty. This dynasty

consisted of Ghazi Chak (1555-63), Husain Shah Chak (1563-70), Ali Shah Chak (1570-79), Yusuf Shah Chak (1599), Syed Mubarak Baihaqi (1579) Lahur Shah Chak (1579-80) Yousuf Shah Chak (1580-86) and Yaqub Shah Chak (1586).[49]

Thereafter, Kashmir came under Mughals. The Mughal rule lasted from 1586 upto 1752 A.D. i.e. for a period of 166 years. The Mughals ruled through their nominated governors. The Afghan rule lasted over Kashmir from 1752 A.D. upto 1819 A.D. The Muslim rule of Kashmir ended in 1819 A.D., when Ranjit Singh of Lahore defeated Afghans in Kashmir valley..[50]

Kashmir Under Muslim Rule:

The sultans and rulers of Kashmir not only patronised Islam in Kashmir but also established schools, colleges and institution of learning. Sultan Qutub-ud-Din, for instance, established an institution of higher learning at Qutub-ud-Din Pora.[51] It was headed by Mir Haji Mohammad Qari. The school continued disseminating Islamic learning till Sikh rule was established in Kashmir in 1819 A.D. Eminent professors and scholars were employed to teach in this institution. Mulla Jawahar Nath headed this institution during the rule of Jahangir. The distinguished philosopher poet of Kashmir, Mulla Mohsin Fani and Mulla Abdus Sattar Mufti were too on the faculty of this school. The school turned out such eminent personages as Sheikh Rahmatullah Tarably, Mulla Tahir Ghani Ashai, the poet, Muahmmad Zaman Nafi, the historian, Khwaja Quasim Tirmizi and Mulla Muhammad Kaosa.[52]

Sultan Sikandar too was a great patron of learning. His liberal patronage of scholars and intellectuals attracted distinguished and highly competent assembly of persons from such far off places as Iraq and Khurasan to his court. He built a college near his Jama Masjid.[53] The college was presided over by Qazi Mir Muhammad Ali. Such distinguished teachers as Mulla Muhammad Afzal, Mulla Muhammad Yousuf, Mulla Sadru-ud-Din Khashi and Syed Hussain Mantiqi, taught Hadith, Philosophy, Mathematices, and logic and Metaphysics respectively at this institution.[54] A University of higher learning called "Dar-ul Ulum" was established by Zain-ul Abidin popularly known as Bad-Shah, at Naushera, his capital. Mulla Kabir Nahwi who was widely respected for his scholarship and learning and was the then "Sheikh-ul-Islam" was the rector of this University. The faculty members of this University were such noted scholars as Mulla Ahmad Kashmiri, Mulla-Hafiz Bagdadi, Mullah Parsa Bokhari,

Mulla Jamal-ud-Din Kharzimi, Mir Ali Bokhari, Mulla Yousuf Rashidi etc.[55] The University established a translation bureau in which books from Arabic and Sanskrit were translated into Persian and Kashmiri. Zain-ul-Abidin took pains to secure books and manuscripts from different libraries of Central Asia and succeeded in establishing a great library under the auspices of the University. Apart from this central University, the Sultan established various institutions throughout the length and breadth of Kashmir valley.[56]

Another important institution of learning was established by Sultan Hussain Shah. Baba Ismail, Sultan's Pir, was the inspiration behind the establishemnt of this college. Sheikh Fateh-ullah Haqqani was the principal of the college.[57] Akhund Mulla Darvesh was also on the faculty of the college. The college had the unique distinction of turning out such a distinguished scholar and saint of Kashmir as Sheikh Hamza Makhdum.[58]

Mulla Haider Allama established Darasgah-i-Mulla Haider during the reign of Jahangir. The school turned out a great crop of eminent scholars and thinkers of the times. Madrasa-i-Khwaja-Ghani-i-Naqsband was established by Khwaja Khawand Muhammad Naqshbandi in Khwaja Bazar during the rule of Shah Jahan. The principal of the Madrasa was Mulla Haqdad of Badakhshan.[59]

"The school of Sufism" was established by Prince Dara-Shuikoh in 1713 A.D., Madrassa-i-Syed Mansur was founded under the patronage of Nawab Inayat Khan, Nizam of Kashmir. The head of the institution was Akhund Mulla Sulaiman Kallu. During the same period Madrassa-i-Mulla Kamal and Mulla Jamal was established. The school was blessed with such students as Sheikh Ismail Chishti, Baba Nasib ud-Din Ghazi and Quaz Abdul Quasim.[60]

Sheikh Yaqub Sarafi (1521-1594) was the most distinguished scholar of Kashmir of his times. He was a man of vast learning and deep erudition. He was a great scholar of prophetic traditions and was deeply imbued in the writings of Mohyi-ud-Din ibn al-Arabi. He authored a number of treatises and also wrote a commentary on the mystical philosophy of *Sufis*. He had deeply studied various commentaries on Quran. He was deemed ultimate court of appeal in religious controversies. Sheikh was an excellent and accomplished poet as well.[61] Another distinguished philosopher poet of 17th century Kashmir was Mulla Muhammad Mohsin Fani (1646-1716). Fani was a member of a reputed family known for its great culture and wide learning. Fani is famous for his authorship of *Dabistan-ul-Mazahib*[62] a

"school of Sects". The Ulama of Kashmir were up against Fani and consensually pronounced him to be a *murtad* (Apostate). Dabistan[63] is a commentary on the religious and philosophical creeds of the people of Asia.

Mulla Muhsin Fani was deeply drunk in Philosophical treatises. He had made extensive travels to central Asia. He stayed four years at Balkh and Khurasan. Besides Fani had freely mixed with men of all religions, sects and denominations. He was in constant correspondence with Guru Gobind Singh Ji Maharaj. He was a born free thinker and a man of liberal disposition and temperament. All these made him a target of attack by *Ulama*.[64]

Mulla Kamal Kashmiri also distinguished himself as a great teacher and scholar of his time. His pupils included such distinguished personages as Sheikh Ahmad Sirhindi, Mulla Abdul Hakim Sialkoti and Nawab Sa'dullah Allami, the Prime Minister of Shahjahan.

Mulla Kamal was born in Kashmir in 16th century. His exact date of birth is not available. He is said to have died in 1608 A.D. in Jahangir's reign. Mulla Kamal was taught by Baba Fathullah Haqqani. Due to *Shia-Sunni* strife Baba Fathullah Haqqani had to migrate to Sialkot. Mulla Kamal accompanied his teacher. He completed his education under Haqqani and got married to Haqqani's daughter. His another brother Mulla Jamal too was married to the second daughter of Haqqani. Mulla Kamal taught at Lahore and finally died at Lahore. He imparted instructions in the Mosque of Miyan Waris. Mulla Kamal because of his eminence was entitled as **Allama Mashriqain** and **Muallim-us-Saqalain**.[65]

Maulana Abdul Hakim Sialkoti, originally a Kashmiri of 17th century, was a man of exceptional scholastic and spiritual talents. He was a class-fellow of Mujaddid-Alf-i-Sani. Sheikh Kamal-ud-Din Kashmiri was their mentor. Eventually Maulana Abdul Hakim subjected himself to the spiritual mentorship of Mujaddid. He authored **Dalail-ul-Tajdid** (Arguments for Revival). In this book Sheikh advanced cogent arguments in support of Mujaddid's theme advocating the necessity, validity and authenticity of the need for the revival of spirituality after the thousand years of the advent of Islam. The Mujaddid blessed him with the title of **Aftab-i-Punjab**.[66]

Maulana Abdul Hakim remained busy with teaching and writing till very advanced years of his life. He had an exhaustive library in which highly treasured books on logic, philosophy, exegesis and ethics were collected from far-off places. Maulana specialised in such subjects as etymology, scholasticism, logic, philosophy and ethics. A highly prized philosophical

treatise entitled **Sukuti-al-Tassavurat** was later on published from Cairo Egypt.[67]

Khawaja Abdul Kasim Kashmiri was a man of great distinction and learning of 18th century Kashmir. He eventually rose to become the foreign Minister of Nadir Shah in Iran. He travelled widely throughout the Islamic lands and finally returned to Kashmir. He wrote the memoirs of his extensive travels giving detailed descriptions of the men and affairs of his times.[68]

Among 20th century scholars of Kashmir, the name of Maulana Anwar Shah Lolabi (Kashmiri) is by far the most outstanding one. He was an exceptionally brilliant scholar of Islamic theology. He was the rector of Dar-ul-Ulum Deoband and was considered the leading authority on *Hadith* and universally acclaimed as a highly gifted theologian.[69]

Thus we see a virtual transformation of Kashmiri culture under the 500 years continuous rule of Muslims. A new cultural paradigm entailed a new idiom and mode of expression. Accordingly, Persian replaced Sanskrit as the new script. In course of time, Urdu became popular and contemporaneously Urdu is the recognised official language of the State of Jammu and Kashmir. Kashmiri language and literature developed under the overarching influence of Arabic, Persian and Urdu. Consequently, a new outlook, a new world-view and a new value-system became the driving force of Kashmiri people. New religious trends and movements of thought started emerging as Muslim intellectuals of the times pondered over the eternal beliefs and values of Islam and tried to integrate them with Kashmiri ethos, genius, history and culture. However, the evolution of Islamic culture got a severe jolt after the defeat of Afghans by Sikhs in 1819. Sikhs ruled over Kashmir upto 1846, in which year it was handed over to Maharja Gulab Singh of Jammu by East India Company in exchange for a paltry sum of Rs.75,00,000 (Nanak Shahi). The Dogra rule lasted for more than 100 years and ended with the independence of whole of the subcontinent in 1947. During this 125 years of non-Muslim rule, the official patronage for Islamic culture was missing. However, this was the period of general awakening of the East and the whole of sub-continent was experiencing tumultuous revolutionary changes in all spheres; social, political, economic and cultural. The general literacy was spreading and modern means of communication were being rapidly employed with a view to achieve quick but meaningful progress in education, economy and culture. Kashmir too awakened from its age-long socio-political lethargy and lassitude. It started picking up with

modern trends, especially, in education and culture.

Christian missionaries started their educational activities in the valley of Kashmir and there was a mixed reaction towards their programmes. While *Pandits* of Kashmir took to English education without much hinderance, Muslims of the Valley reacted sharply against such missionary activities and consequently stated thinking in terms of establishing their own institutions wherein they could impart their Islamic world-view and value system along with modern education, pioneered by western educationists and thinkers. Thus at last some movements or what we have designated as TRENDS in this dissertation emerged in the Valley with a view to integrate the basic vision of Islam with the imperatives of modern times dictated by the development of Science and Technology.

CHAPTER - II

ANJUMAN-I-NUSRAT-UL-ISLAM SRINAGAR

The Anjuman-i-Nusrat-ul-Islam Srinagar was the first response o Kashmiri Muslims to simultaneously challenge the three hundred years old foreign domination and come to terms with the emerging socio-political world order dictated by modern scientific principles and technological achievements. At that time, Kashmir was being exploited by non-Kashmiri rulers, and especially, Muslims of the Valley were subjected to unprecedented torture and humiliation. They could not summon the courage to fight for their rights as they had no theological or secular education.

On the other hand, Christian missionaries were spreading their network in the Valley with a view to find new converts to Christianity. This was a challenge to the religious and cultural identity of Kashmiri Muslims, and called for some corrective measure to safeguard the same.

The Muslims of Kashmir needed pragmatic educational guidelines which could make them aware of their human and fundamental rights and also articulate and strengthen their religious and cultural values. Anjuman-i-Nusrat-ul-Islam tried to initiate such religious, social and educational activities which, later on, prepared Muslims of Kashmir to live up to their responsibilities and also fight for their rights. In view of the same, the founder of the Anjuman has been called "Sir Syed" of Kashmir.

Anjuman-i-Nusrat-ul-Islam is the earliest Islamic Organisation of contemporary Kashmir. It was founded in 1899 by the then Mirwaiz of Kashmir, Moulavi Rasool Shah.[70] He was the president of the Anjuman from 1899 upto 1909. After his death, his brother Moulavi Ahmad-ullah became the president of Anjuman-i-Nusurat-ul-Islam. He guided the destiny

of the Anjuman till his death in 1931. Moulavi Atiqullah assumed the presidentship of the Amjuman in 1931 till his death in 1962. In the same year Maulavi Muhammad Amin succeeded him as the president of the Anjuman. Maulavi Muhammad Amin's tenure as president was the briefest as he expired in 1963.[71] Thereafter, his son Maulavi Muhammad Farooq, became the president of the Anjuman and continued to serve in the same capacity till his assassination in May 1990. Presently Moulavi Umar Farooq, the son of Moulavi Farooq, is presiding over the affairs of the Anjuman.

The organisational structure of Anjuman consists of a General Council, an Executive Body, an Advisory Board and a host of allied Sub-Committees. The General Council decides important matters by majority vote. The Executive Body supervises the routine work of the Anjuman. Various Sub-Committees are assigned duties from time to time and they report to Anjuman accordingly.[72]

Every Muslim who contributes the stipulated annual fees and works for the development of the Anjuman can be the member of the Anjuman. At least five hundred members constitute the quorum of the General Council. The General Council normally meets once a year. However, in case of an emergency, it can meet at any time provided the President of the Anjuman and two-third of the members of the Executive Council decide to do so. The responsibilities of the General Council include; dissemination of education, provision of funds and scholarship, reformation of society and fostering of unity among Muslims.[73]

The Advisory Board of the Anjuman consists of its top functionaries. The General Secretary, Joint Secretary, Secretary Finance, Secretary Accounts and Audit, Secretary Education, Secretary Donations and Secretary Constructions of the Anjuman are the members of the Advisory Board. The Advisory Board is mainly concerned with advising the Anjuman about its movable and immovable properties.

The members of the Executive Council are elected from amongst the members of the General Council. The election is conducted after a term of three years. The total strength of the Executive Council is 25 members. Eight members constitute the quorum. The Council is constitutionally bound to meet every month.[74] The Executive Council has to shoulder all the administrative and supervisory responsibilities. It has to protect the properties of the Anjuman and conduct and audit all the accounts thereof. It has to ensure and implement all the practical and administrative measures to achieve the objectives of the Anjuman. It also approves of the annual budget

of the Anjuman.[75]

The top organisational functionaries of the Anjuman-i-Nusrat-ul-Islam are as follows:

a) President
b) Vice-President
c) General Secretary
d) Joint Secretary
e) Secretary Donations
f) Secretary Accounts and Audit
g) Secretary Finance
h) Secretary Education
i) Secretary Constructions

All these functionaries are also members of the Executive Council of the Anjuman. The President of the Anjuman has got to be a member of the Mirwaiz family, as per the constitution. In case of any eventuality or emergency, the Vice-President takes the charge of the President.[76]

The Aims and Objectives of Anjuman-i-Nusrat-ul-Islām:

a) "To equip the youth with modern education along with Islamic teachings"

b) "To make adequate arrangements for the teaching of Al-Quran and Al-Sunnah"

c) "To create a balance between modern education and religion"

d) "To unite the Muslims by creating among them the sense of being the intermediary community"

e) "To provide right kind of leadership to people in cultural, economic and moral affairs"

f) "To make the Muslim character reflect Islamic values"

g) "To strengthen the cause of universal peace and brotherhood by promoting in them spiritual and moral consciousness"[77]

The Anjuman, further commits itself to safeguard the sanctity and purity of Islam. It pledges to promote the cause of Islamic education by inculcating in youth the wholesome ideals and values as contained in the Quran and preached by the Prophet of Islam (P.B.U.H). The Anjuman feels called upon to financially help the needy Muslim students who are engaged

in the pursuit of religious as well as secular education. The Anjuman also emphasises to work for the over-all orientation of Muslims towards a deeper commitment to and understanding of Islam. It wants to reform the collective life-style of Muslims and civilise them in the light of Islamic ethical principles and guidelines. The Anjuman moreover dedicates itself to the cause of the unification of Muslim *Ummah*. It wants Muslims to emerge as a developed and welfare-oriented community.[78]

Ideology of the Anjuman :

Historically speaking, belief in the concept of *Tauhid* formed the core of the ideology of the Anjuman. In keeping with Quranic injunctions, the leaders of the Anjuman emphasised, over and again, that God is One, Supreme and Absolute Reality and there is no partnership in His Sovereignty. Emphasis on the concept of *Tauhid* was also aimed to foster the spirit of unity and cooperation among Muslims. The Anjuman-i-Nusrat-ul-Islam accepted and propagated the point of view of *Ahl-i-Sunnat-wal-Jamaat*. It accepted the *Hanafite* version of Islamic Jurisprudence. Ideologically, Anjuman may be categorised as having accepted the *Asharite* point of view. In fact, *Asharite* point of view is the bedrock of *Ahl-i-Sunnat-wal-Jamaat* and Anjuman too shares this basic philosophical vision.

The Anjuman-i-Nusrat-ul-Islam, through its annual meetings and conferences, provided a platform to Kashmiri Muslims to ventilate their grievances and highlight their problems.[79] The foremost platform of Anjuman has been the centrally placed Jama Masjid of Srinagar. The successive presidents of Anjuman such as Mirwaiz Maulana Rasool Shah, Mirwaiz Maulana Ahmadullah, Mirwaiz Maulana Atiqullah, Maulana Muhammad Yusuf Shah, Mirwaiz Maulana Muhammad Amin and Mirwaiz Maulana Muhammad Farooq had been intensely engaged in preaching the fundamental tenets of Islam from the pulpit of the Jama Masjid. Tens of thousands of Kashmiri Muslims have been listening to the discources of successive Mirwaizin for the last 300 years.

The Anjuman-i-Nusrat-ul-Islam also launched a strong attack on the Ahmadiya Movement from the pulpit of Jama Masjid, Srinagar. Meanwhile another controversy i.e. controversy regarding *Ahl-i-Hadith* was already being debated in and around Kashmir. The *Mirwaiz* of Jama Masjid who happened to be the leader of the Anjuman as well preached against the practice of *Amin-Bil-Jahr* recommended by *Ahl-i-Hadith* Ulama.

Consequently, *Ahl-i-Hadith* (Kashmir) lodged a case against the Mirwaiz of Kashmir.[80] The matter was still subjudice and the Mirwaiz was embroiled in doctrinal disputation with Ahmadiya Movement. Dr.Ghulam Hassan Khan opines that as Mirwaiz enjoyed unchallenged religious authority in Kashmir, he could not tolerate the emerging Ahmadiya Movement whose scholars were superior on logic and scholarship. Thus Mirwaiz of Kashmir, his brother Maulavi Atiqullah and Mirza Ghulam Mustafa and their close associates took an attitude of animosity against Ahmadiya Movement and pronounced them to be outside the pale of Islam. The Ahmadiya threw an open challenge to Mirwaiz to have a public debate with them. However, no such debate took place. Instead their followers took opposite sides and the controversies mushroomed in course of time. This had an adverse impact on the future politics of Kashmir.[81]

The Anjuman in conjunction with the weekly Friday discourses of *Mirwaizin* has been committed to disseminate and propagate the basic teachings of Quran and the *Sunnah*. The emphasis has been upon teaching the basic features of Islamic *Shariah* and injunctions of *Fiqh*. The preachments have also underlined the need for social reform and inculcation of the spirit of simple living and high thinking as enshrined in the teaching of the Quran.

The Anjuman has been associated with the political history of contemporary Kashmir as well. Right from the beginning of the Anjuman *Mirwaizin* of Kashmir have been playing prominent political role. Mirwaiz Rasool Shah ventilated the grievances of Kashmiri people through his speeches and declarations, Maulana Ahmadullah, Maulana Atiqullah and Maulana Muhammad Yousuf Shah were actively engaged and associated with the freedom struggle of Kashmir. These Maulanas were the leading figures of *Jammu & Kashmir Muslim Conference*[82] which played pioneering role in the freedom struggle of Kashmiri people. After independence when Maulana Muhammad Farooq was chosen to lead the Anjuman-i-Nusrat-ul Islam, he too was active on the political front of Kashmiri people through his organisation *All Jammu and Kashmir Awami-Majlis Amal.*[83] Currently Mirwaiz Muhammad Umar Farooq is leading the Anjuman and playing an effective public role.

Anjuman-i-Nusrat-ul-Islam worked with a missionary zeal in re-generating the Muslim Society of Kashmir. Anjuman had to work hard to persuade the people of Kashmir to send their children to its established educational institutions.[84]

The Anjuman publishes an Annual Journal *Halat-wa Rudad*. The Journal in its various issues contains valuable information regarding its activities. It publishes speeches by eminent scholars of Islam, who address the functions and conferences of Anjuman from time to time. One of its foremost achievements is the translation of Quran into Kashmiri language.[85] The translation was done by Maulavi Muhammad Yusuf Shah. It is published in three volumes. The translation has become very popular among the Kashmiri Muslims and merits special mention in the religious annals of Kashmir.

Apart from this single contribution, Anjuman is also publishing a monthly journal namely, *Nusrat-ul-Islam*. The journal was started by Maulana Mohammad Farooq in 1972 A.D. The journal is dedicated to publish articles and features on Islam. It regularly features translation and exegesis of Quran and commentary on Hadith. Apart from this, it has been featuring articles on Islamic history, culture, *sufism*, *fiqh* and other relevant subjects. The Anjuman has also published a number of books, booklets and brochures from time to time in which current theological and religious issues of Islam are discussed. The following books deserve special mention.

1. Tafseer-i-Bayan-ul-Quran
2. Islam ki Buniyadi Talimat
3. Islam ka Afaqi Paigham
4. Islam Ka Sandesh (Hindi)
5. Universal message
6. Islam Kay Ihsanat
7. Falsafa Id-i-din
8. Muslim personal Law Kiya Hai
9. Islam Ka Pahla Rukn (Tawhid)
10. Islam Kashmir Mein
11. Anjuman-i-Nusrat-ul-Islam (Tarikh, Khidmat, Mansubay)
12. Islam Kay Haqaiq-wa-Maarif
13. Sir Syed-i-Kashmir
14. Anjuman-i-Nusrat-ul-Islam (History, Achievement, Plans)

The Anjuman has been promoting a centrist and liberal version of Islam. While stressing the fundamentals of Islam as projected by traditionalist Ulama, it takes quite a bold and somewhat unorthodox stand by

interpreting Islamic vision in a universalistic perspective. The following lines from a speech by Maulana Farooq clarify the Anjuman's ideological orientation.

"After oneness of Allah, the most outstanding feature of the universal teachings of Islam is the oneness of humanity. The concept of human unity as projected by Islam transcends geographical boundaries, racial prejudices, national, linguistic and provincial distinctions, narrow mindedness and communalism. Islam treats the entire mankind as one family .... Islam under-lines the importance of respect for the entire mankind. It enjoins the protection of life and property as well as honour and dignity of all human beings as an important religious duty. It is one of the characterising features of Islam that it wants to convert the people through persuasion, magnanimous character and noble behaviour. It does not believe in converting people through oppression, force, power and hegemony. Islam has spread not through sword but through revolutionary teachings and exemplary character. Therefore, a real *Daai* (Missionary) of Islam who has understood its spirit will never be narrow-minded and communal. Islam never taught to provoke one community against another. It is one thing to generate communal tensions and mutual hatred and other thing to preach the eternal verities of religion. In my view, a true follower of religion will be God fearing and thereby a flagbearer of humanism, integration and tolerance."[86]

Educational Role of the Anjuman:

The leaders of the organisation felt that the advent of the British rule and their subjugation of Kashmir completely destroyed the traditional Islamic educational system. The destruction of Islamic educational system was a part of overall British design of acculturation or Christianisation of Kashmir. As the former President of the Anjuman Mirwaiz Maulavi Farooq believed, the British subjugation of India led to an overall demoralisation of Indian people. The British devised an educational programme whereby the culture, world-view and value-system of the vanquished could be distorted if not completely abolished.[87] The doctrine of Mecaullay aimed at producing an Indian literate class whose attitudes and orientations were British in spirit. On the other hand, Christian Missionaries started a systematic campaign against religious practices of sub-continental people and launched an over-all cultural aggression against local traditions. With governmental support and large-scale funds at their disposal, they started a network of

schools, colleges and hospitals across the country. A subtle propaganda against local religions and culture was conducted through this vast network. The aim was to alienate and distance the upcoming generation from their cultural heritage and religious world-view.

As the situation became grave, continues the Mirwaiz, the intellectuals of the sub-continent started a serious prognostication of their conditions. Despite their limited means they were spiritually and culturally committed to the protection, preservation and dissemination of their religious principles and cultural values. They were convinced that an immediate end to the political domination of the West was impossible. Therefore, they devised an educational strategy whereby the Muslims could inculcate modern ideas propagated by West and yet be deeply rooted in their religious beliefs and values. Syed Ahmad Khan played a pioneering role by establishing M.A.O College at Aligarh. The Darul-ulum of Deoband founded by Maulana Mohammad Qasim Nanautavi too was a response to the emerging situation.[88] However, the person who realised this danger in Kashmir and started taking corrective measures was none other than Maulana Gh.Rasool Shah. He founded Anjuman-i-Nusrat-ul-Islam in Srinagar in 1899 with a similar purpose and objective. The Anjuman also aimed at an overall religious, moral and intellectual regeneration of Kashmiri Muslims as its founder thought that only a comprehensive educational programme could lead to revolutionary changes in Muslims of Kashmir.[89]

The Anjuman worked very hard for general literacy as well as Higher Education among Kashmiri Muslims. The importance of edcation for the overall upliftment of the Muslims is reflected in the utterence of a leader of the Anjuman, who said, "No nation can progress ..... and ..... no nation can claim to be civilized until it reaches the zenith of its educational career".[90] The leaders of the Anjuman were painfully conscious of the multiple disabilities suffered by Kashmiri people and they thought the primary agency of the social change was education and therefore, education comes first in the struggle for social revolution.

Apart from formal educational programme the leaders of the Anjuman started an informal educational programme through religious and public platforms. The leaders of the Anjuman exhorted that the Muslims of Kashmir had to be roused from their deep slumber, only then could they stand on their own legs; otherwise, their degradation was inevitable. Their very survival would have been jeopardised. They warned Kashmiri Muslims to inculcate attitudes of self-help and self-confidence. No one else could

save them from their state of decadance. As one of the leaders of the Anjuman put it, "who can save our nation from this deteriorating condition. Neither a King, nor a ruler nor a *waiz* (preacher), nor any admonitor, a sympathiser or *Rais* but only self-help can make a nation exemplary, God helps those who help themselves."[91]

Presently the following are the main institutions affiliated to the Anjuman-i-Nusrat-ul-Islam.

1. Nur-i-Islam Oriental College, Srinagar
2. Central Islamia High School, Srinagar
3. Islamia Model School (English Medium)
4. Islamia High School, Drugjan
5. Islamia High School, Amira Kadal
6. Islamia Middle School, Nowshera
7. Islamia Middle School, Safakadal
8. Islamia Middle School, Fatah Kadal
9. Islamia Primary School, Rainwari
10. Islamia Primary School, Bota Kadal
11. Nusrat-ul-Islam High School, Anantnag
12. Islamia High School, Bijbehara.
13. Islmia Primary School, Kupwara
14. Mazhar-ul-Haq School, Birwa
15. Modern Talimi-ul-Quran, Jamia Masjid, Srinagar
16. Islamia Lower Middle School, Bulbul Lanker Shivpora, Srinagar
17. The Anjuman is also sharing in the administration of Islamic College for Science and Commerce.[92]

Sixteen thousand seven hundred ninety students have matriculated from the High Schools of Anjuman upto 1982.[93] With the exception of Noor-i-Islam Oriental College, Srinagar, almost all the institutions of the Anjuman have been combining secular and religious education. This college is solely and wholly dedicated to promote the study of Islamic Sciences such as *Tafsir, Hadith* and *Fiqh.* Two thousand five hundred students have been taught such Islamic disciplines as *Tafsir, Hadith, Fiqh,* History, Arabic language and literature in this college upto 1982.[94]

The Islamic College for Science and Commerce is the most important institution of Anjuman which is imparting secular education along with Islamic education.[95]

The Anjuman has a definite philosophy of education. It wants

principles, doctrines and values of Islam to form the basis of a wholesome educational system. Only secular and scientific education cannot lead to a clean and just socio-political order, while secular education is important for the worldly progress of Muslims, only an educational system based on the principles of Islam can educate the new generation on moral and spiritual lines. The late Maulana Farooq, in one of his public discourses, summarises the educational philosophy of the Anjuman as hereunder:

"If all the treasures of Islamic sciences are disclosed to Muslims, its essentials are fitted into syllabi and text-books, its real teachings are made compulsory for the character-building of our new generation, and our educational system is liberated from Macaulays' recommendations and oriented purely in the light of Quran and *Sunnah*, then our new generation will be saved from intellectual bankruptcy, philosophical waywardness, aopstasy, misdirection and indifference to Islam".[96]

Therefore, the Anjuman has been disseminating religiuos as well as modern education through its established network of educaitonal institutions. The leading lights of the Anjuman have all along been advocating a judicious mix of theological and secular education. The founder of the Anjuman Mirwaiz Rasool Shah too was alive to the necessity of imparting religious as well as scientific education. The educational policy of the Anjuman becomes categorically clear in the following words:

"To illuminate the hearts of new generation with the theological and ethical fundamentals as derived from Quran and Hadith and to enlighten their minds by the highly sophisticated principles of contemporary natural sciences, is the basic objective of the educational policy of Anjuman-i-Nusrat-ul-Islam".[97]

The Anjuman and Social Reform:

The leaders of the Anjuman realised that social reforms were badly needed in order to achieve all round improvement in the life of the Muslims of Kashmir. The leaders of the Anjuman thought that social reform and economic progress go together. Various social evils had crept into Kashmiri Muslims which had to be eliminated.

The earliest and most important name who realized the need for social reform is that of Mirza Ghulam Mustafa. He was a Kashmiri aristocrat. He took upon this task as early as 1911. He joined the Anjuman-i-Nusrat-ul-Islam and became one of its leading figures. He had realised that social reforms are too complicated to be tackled single-handedly. So he utilised the

platform of the Anjuman with a view to carry out his proposed reforms. This in turn gave the Anjuman an opportunity "To think in terms of social reform and a Social Reform Committee was appointed by it for the purpose of removing social evils from among the Muslims".[98] At the meeting held on 5 October 1922, the Anjuman decided to identify and prepare a list of all evil customs prevalent in various sections of Muslim community. The task was assigned to Munshi Asadullah.

Subsequently a social reform committee was formed. At a meeting of the committee on 28 December 1925 at the residence of Mirza Ghulam Mustafa, the following reforms were recommended:

1. "First, the *Fatiha* ceremony (memorial service for the dead) held on Fridays be abolished".

2. "Secondly, only two dishes of meat and two dishes of vegetables be served to guests on weddings".

3. "Thirdly, the parents of the Bride and the Bridegroom should give a dowry worth 50 to 400 rupees.

4. "Fourthly, only the relatives of the concerned should be invited to a feast on the occasion of the circumcision ceremony. The barber's fee for performing the circumcision operation should be met by the parents alone and no invitee should be allowed to contribute to it".

5. "Fifthly, evil customs concerned with marriages such as sending *Khabars* (paying a courtesy call to the bride and taking gift in cash or kind) to the in-laws of a daughter be stopped".[99]

In this way, Anjuman tried to prevent Kashmiri Muslims from incurring extravagant expenditure on marriage and death ceremonies. People at that time were deeply involved in extravagant expenditure and poor had to borrow money on interest to meet out such expenses. The Mirwaiz and members of the Anjuman were required to vigorously preach against these social evils and customs. A pamphlet entitled *Dastur-ul-Amal*[100] was published by Anjuman in which main points of the reform programme were made transparently clear.

The Anjuman in its early days acted to a great extent as a representative body of Kashmiri Muslims. A separate political movement was initiated in Kashmir only in 1931 in the form of Jammu and Kashmir Muslim Conference. Till then, the Anjuman functioned as a semi-political organisation. They campaigned and fought to give Kashmiri Muslims representation in the law making bodies of the state of Kashmir. However, it always believed in constitutional method and peaceful means for achieving

their purpose.[101]

Towards the fulfilment of such duties the Anjuman held a meeting at the Islamia High School on June 3, 1922. It was decided to send a deputation to Maharaja Hari Singh, the then ruler of Kashmir, with a view to discuss the rights and demands of Kashmiri Muslims. As no progress was registered by sending this deputation, another deputation was sent to meet Education Minister on June 19, 1922. This time the deputationists discussed the demands of Kashmiri Muslims with governmental representatives. Subsequently, the following resolutions were passed on August 30, 1922 by Anjuman.

"First, that a list be prepared of all educated Muslims serving in Government offices showing the number of those superseded by non-Muslims. The list was sent to the Government.

"Secondly, a representation in the form of an application be sent to the Maharaja through Sir Hari Singh mentioning therein the grievance of Muslims about lack of facilities in education, Government services and release of mosques under the possession of Government, abolition of *Begar* and sufficient share in the law making body of the state."

"Finally a request should be made to the Maharaja to allow a deputation time for expressing its desire verbally."[102]

A charter of demands was sent to Maharaja in accordance with the above resolutions. But no action followed the same. Thus the Anjuman-i-Nusrat-ul-Islam has represented the Muslims of Kashmir both on religious and political platforms. The political role of Anjuman has been limited to ventilating the grievences of Kashmiri Muslims under the rule of Maharajas of Dogra dynasty. However, the Anjuman has played a significant role in nurturing the religious consciousness of Kashmiri Muslims. For this purpose a fine network of educational institutions was established by Anjuman in and around Srinagar. However, besides disseminating the Islamic sciences through various academic institutions Anjuman has successfuly propagated the fundamental principles of Islam through a long and continuous series of public lectures and Friday discourses.

The Anjuman may be said to be representing the centrist and liberal Muslims of Kashmir. It has presented a point of view in which worldly progress on scientific and technological lines can be combined with the basic principles of Islam. Thus, Anjuman Nusrat-ul-Islam has close resemblence with Aligarh Movement pioneered by Syed Ahmad Khan.

CHAPTER - III

THE ANJUMAN AHL-I-HADITH

Origin and Development:

The Ahl-i-Hadith is a later 19th and early 20th century Islamic Movement in the Indian subcontinent.[103] It preached or rather re-asserted the Quranic message of un-compromising monotheism. It is a movement within the *Sunni* Islam. The Ahl-i-Hadith unfailingly underlined the need to accept only the original sources incorporating the fundamentals of Islam, and, therefore, may rightly be called as representing the fundamentalist orientation in modern period. They accept Quran as the ultimate source and give secondary importance to the traditions and sayings of the Prophet. Beyond that they reject all those religious and jurisprudential authorities which have become part of the mainstream *Sunni* historical Islam.[104] The four schools of Jurisprudence viz *Hanafi, Shafi, Maliki* and *Hanbali* are, accordingly, albiet, with due difference, given a decent send-off. In their refusal and repudiation of the four schools of jurisprudence, Ahl-i-Hadith were inspired by the writings of Shah Walliullah (1703-1763 A.D.) of Delhi, who courageously espoused the importance of independent judgement, reasoning and *ijtehad* in religious and juridical matters.[105] Shah Waliullah further stressed the significance of the right to accept or reject the ruling of four schools in accordance with one's own reasoning. The Ahl-i-Hadith motivated by the writings of Shah Waliullah stressed on the right to interpret Quran themselves and, in their estimate, the *Ahnaf,* the followers of Abu Hanifa had given up in principle, the right to interpret Quran in keeping with the imperatives of times.[106]

The Ahl-i-Hadith movement led by 'Nawwab Siddiq Hassan Khan (1832-90 A.D.) of Bhopal, Maulana Nazir Hussain of Delhi (1805-1902 A.D.) and Maulana Sanaullah Amritsari (1870-1943 A.D.) initiated a great and crucial dialogue with regard to basic beliefs and values of Islam. The whole of Northern subcontinent including Sir Syed Ahmad Khan,

theologians of Deoband, Bareilly, Nadwah, Farangi Mahal etc., responded to the contentions of the movement favourably or otherwise, as it touched the very core of Islamic ideology. The movement reached Kashmir and fought a veritable battle with the collective might of *Mullas, Muftis* and so-called Saints of Kashmir as it attacked the very practices, institutions and innovations they had built up for their personal interests.

The Ahl-i-Hadith movement has played a crucial role in the development of contemporary religious consciousness of Muslims of Kashmir. The movement in Kashmir was particularly pitted against the age-long and ever-green rituals, customs, mores, practices and modes of behaviour that cannot be intergrated with an authentic and Quranically informed world-view of Islam. Kashmiris, being prone to natural human propensities, and, especially, unconsciously wedded to the Hindu past, were deeply involved in tomb-worship, Saint-worship, *Pir Mureedi*, ritualism, *urs* celeberations, *Khatam-Sharifs,* birth day celebrations, illumination of graves, epitaphy, writing of Quranic verses on Coffins, amulet-wearing, *Kandoori* and numerous other practices which not only compromised the monotheism preached by Quran but bordered on polytheism.[107] Therefore, the Ahl-i-Hadith movement, by preaching and reviving the unqualified monotheism of Islam in Kashmir, opened up a pandoras box and hit a vast network of traditional *Ulema*, who had deeply entrenched and vested interest in the maintenance and organisation of tombworship and allied practices. The flag bearers of the movement were literally hounded out of Srinagar city.

The founder of Ahl-i-Hadith Movement in Kashmir was Sayyid Hussain Shah Batku.[108] He was a learned scholar of Islam and had personal contacts with leading *ulema* of the Ahl-i-Hadith Movement in the main land like Maulana Nazir Hussain of Delhi and the theologians of Deoband. Maulana was a distinguished student of Nazir Hussain of Delhi and had imbibed theological and jurisprudential principles from him. On his return to Kashmir, the Maulana raised a storm of controversy by challenging the deeply ingrained customs of Kashmiri Muslim Society. He advocated and uncompromisingly underlined the basic belief in the *Tauhid* (Oneness) of God Almighty which is the cornerstone of Islam. He exhorted people to follow, in all details of their lives, the example of the Prophet of Islam (P.B.H.U.) and also strictly abide by his sayings and traditions. The *Mullas* of Srinagar stood aghast and looked askance at Maulana Sayyid Hussain Batku. His denouncing of Tomb-worship and shrine-visiting especially

aggrieved the leading theologians of Srinagar. They collectively launched an attack against Maulana and engineered unspeakable accusations against him. The *Muftis* of Kashmir declared *Fatwas* against him, brandishing him to be an apostate and an infidel.[109] They imposed a social boycott against Batku[110] and also denounced him to be *Dajjal*[111] (Anti-Christ). The organised opposition of traditional *ulama* was so intense that Maharaja Ranbir Singh, (1957-85 A.D.) the then ruler of Kashmir, was left with no choice but to expel him from the Municipal boundaries of Srinagar.[112] While at Srinagar, Maulana Batku could influence only a few people, prominent among them being Sabzar Shah, Maulavi Hasan Shah and Abdul Aziz Chicken.[113]

Expelled from Srinagar, Maulana Batku preached his doctrinal principles at Nasnoor, (Shopian). The flagbearers of Ahmadiya movement at Nansoor did not like Maulana's doctrinal activism and he was forced to settle at Yaripora (Kaulgam). The people of Yaripora responded favourably to his preachments and were deeply impressed by his vehement attacks against superstitions of Kashmiri Muslims masquerading as fundamental principles of Islam. The movement was buttressed by the conversion of Atta Mohammad Khan,[114] who was a leading *Rais* of his time. After Atta Muhammad Khan's expiry, his son Sher Khan continued to abide by the tenets preached by Maulana Batku and offered considerable moral and material support to the movement. It was becuase of the support extended by the Khan family that the movement rapidly gained acceptance in villages, namely; Yaripora, Kanipora, Rishinagar, Gamzan etc. W.R.Lawrence in his The Valley of Kashmir mentions that two hundred families of Shopian and Srinagar had already accepted the Ahl-i-Hadith ideology during the time he was settlement commissioner in Kashmir.[115]

The most notable achievement of Maulana Batku at Shopian was the conversion of Maulana Anwar Shah Shopiani (d.1969) Maulana Anwar Shah became a staunch follower of Batku and forcefully launched a massive programme to propagate the ideology of Ahl-i-Hadith in the state of Jammu and Kashmir including Ladakh. The author of Tarikh-i-Ahl-i-Hadith, Jammu and Kashmir Sufi Ahmad Muslim, however, disputes the contention that Maulana Anwar Shah was converted to the ideology of Ahl-i-Hadith by Sayyid Hussain Batku. Muslim writes that Maulana Anwar Shah Shopiani had already come under the impact of a Punjabi Maulavi professing the tenets of the Ahl-i-Hadith. When Sayyid Hussain Batku was expelled under the combined pressure of *Hanafi* theologians from Srinagar by Maharaja

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Ranbir Singh, he straight-forwardly went to Sophian to propagate the ideology in collaboration with Maulana Anwar Shah Shopiani as Maulana Anwar Shah was already deeply engaged in propagating the theological standpoint of the faith.[116]

Maulana Anwar Shah spread the tenets of Ahl-i-Hadith throughout the length and breadth of Kashmir. Especially, he concentrated on Srinagar and Shopian. He even went to Budarwah and Ladakh for the propagation of the message.[117]

Maulana Anwar was arrested several times for his activism and faithfulness to the cause. His arrests hampered the progress of the movement. However, he was able to lay the foundation of Zaldagar Ahl-i-Hadith Mosque[118] Later on, the activists of Ahl-i-Hadith movement managed to construct other mosques, such as Jamia Ahl-i-Hadith Gawkadal, Gagar Mosque at Zainakadal, Jama Bazar Mosque at Bohri Kadal, Sayyid Hissari Mosque at Nowhatta and Qazi Mosque at Karfali Mohallah and Masjid Ahl-i-Hadith Bagiyas Chatabal in Srinagar.[120]

Another notable figure in the propagation of Ahl-i-Hadith ideology was Sabzar Shah. He was a resident of Narwara, Srinagar. He was a great champion of *Tauhid*. Though he was neither a scholar nor a learned theologian, he had grasped the fundamentals of Islam and wedded himself to the cause of Ahl-i-Hadith. He was a simple man of God and was deeply beholden to the Messenger of Allah (P.B.U.H.). He would mix with common folks; men, women, and children and engage them in discussions and debates with a veiw to purge their minds of the attitudes of Shrine-worship and saint-worship and instil in them a strong consciousness of *Tauhid* and Unity of God. Accordingly, he engaged himself as a peddler and would sell soaps, combs, pins, bangles and toys in the streets and lanes of Srinagar. In this way, he could reach every nook and corner of the city and virtually enter any house. He was a peddler with a message. When women and children would come to purchase various articles of their interest, he as a very good conversationalist would try with the insight of an educational psychologist to motivate them into a doctrinal discussion and educate them on strict monotheistic lines. He would direct the discussion against shrine-worship *Pir parasti* and other such polytheistic practices.[121]

Sabzar Shah was ultimately recognised by the people as an activist of Maslak-i-Ahl-i-Hadith in the garb of a peddler and hounded out from every locality of Srinagar. He was beaten several times and children would follow him calling in Sayyid Makker, *Rafiz*[122] and *Kota*.[123] They would clap and

whistle at him and make him an object of public ridicule.[124]

Another distinguished personality of the movement was Moulavi Ghulam Nabi Mubaraki (1902-1980). He was associated with the movement from 1920 onwards. He was a good scholar of Arabic, Persian, Urdu and Kashmiri languages and a prolific writer. Besides he was a good orator and could sway people to his point of view and thus add to the numerical strength of the movement. Moulavi Mubaraki became the *Imam* of the Jama Mosque of Ahl-i-Hadith. Besides, he wrote extensively against *Shias*, *Ahmadiyas*, Arya Samajis, Christian missionaries etc. He also continued to forcefully argue against these movements from the pulpit of the Jama Masjid for a long period of 55 years.[125] He also edited two journals of the movement namely, *Tauhid* and Muslim. Mubaraki was a great organisationalist and devoted his life-time to the administrative affairs of the movement. He was the president of *Bazam-i-Tauhid* and *Jamiat-i-Ahl-i-Hadith* for quite a long time.[126]

The message of Ahl-i-Hadith continued to spread to other important centres of Kashmir. The second most populous city of Kashmir-Islamabad, was also influenced in the course of time by the doctrines of Ahl-i-Hadith, mainly through the efforts of Sayyid Hussain Batku then camping at Nasnoor in Shopian and also through the efforts of other Srinagar-based activities. The Deva family of Islamabad received the message with great enthusiasm. The leading merchant of the city Abdul Quddus Deva was the first to accept the message. His son, Maulana Abdul Kabir, subsequently received theological education from Sayyid Ghulam Ahmad Shah Khandapora and Ghulam Hussain Shah at Nasnoor.[127] Gradually, others joined the cause of Ahl-i-Hadith. Prominent among them are Abdul Ali, Moulavi Waliullah, Hakim Abdul Ghani, Hafiz Ghulam Muhammad, Moulavi Abdul Ghani Chandargiri, Khwaja Habibullah, Qari Ghulam Rasool, Amir Joo Keena, Munawar Joo Sufi, Anwar Joo Sufi, Rahman Joo Sufi, Umar Joo Sufi, Quadir Joo Chakoo, Quddus Veda, Mahada Joo Gutoo, Mahada Joo Taray, Mustafa Tak and Abul Rahim Kutoo etc.[128] Later on, a grand Jama Mosque was established at Islamabad to impart the doctrinal principles of Ahl-i-Hadith. Subsequently two more mosques belonging to Ahl-i-Hadith are currently propagating the message of the Jamiat in the town of Islamabad.

The Anjuman Ahl-i-Hadith Jammu and Kashmir was formally launched by the activists of the movement in 1923[129] with a view to coordinate the efforts of the votaries of the *Maslak-i-Ahl-i-Hadith* and also

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to face the determined challenge posed by the *Mullas* of Kashmir. The Executive Body of the Anjuman consisted of the following persons: President - Haji Muhammad Shahdad, Secretary - Abdul Aziz Chiken, Treasurer - Ali Sahab Shahdad; and basic members - Sheikh Muhammad Jamvi, Dr.Ramzan Ali, Ghulam Shah Weqeeb, Abdul Ghaffar Parimoo, Ghulam Nabi Mubaraki and Muhammad Shah Sadabadft.[130]

When the Anjuman Ahl-i-Hadith was formally launched in Kashmir in 1923, it came as a thunderbolt to the United *Mulladom* of Kashmir. The *Mullas, Muftis, Pirs* and so called Saints of Kashmir declared a virtual war on the leaders and activists of Ahl-i-Hadith movement. They were subjected to bloody physical assaults. A complete social boycott was organised against them. They were turned out of their localities and, worst of all, they were not allowed to offer prayers in mosques in the valley.[131] The leading *Hanafi Muftis* of Kashmir co-author and co-sponsored a *Fatwa* against Ahl-i-Hadith movement. The main accusations against them were that they practised *Rafa-i-Yadain* and *Amin biljahar*. The signitories to *Fatwa* were nine leading *Muftis* of the valley viz, Mufti Ghulam Mohi-ud-Din, Nur-ud-Din Jammi, Mufti Mohi-ud-Din, Mufti Muhammad Yousuf, Mufti Muhammad Amanullah, Sadr-ud-Din Jammi, Mufti Muhammad Zia-ud-Din, Muhammad Sharif-ud-Din and Mufti Muhammad Quam-ud-Din.[132] Subsequently, another *Fatwa* by these *Muftis* was co-sponsored banning the activists of *Ahl-i-Hadith* from joining *Namaz-i-id* at *IDGAH* with fellow *Sunni* Muslims. Consequently upon the *Fatwa*, the *Ahl-i-Hadith* activists were actually, hounded out of the *IDGAH* SRINAGAR and Masjid Ali-Kadal adjoining the *IDGAH*. The followers of *Muftis* physically assaulted them and police lathicharged and arrested many of the members owing allegiance to *Ahl-i-Hadith* persuasion. These *Fatwas* and consequent attacks outraged the sensitivities of *Ahl-i-Hadith* and they filed a case against the *Muftis* of Kashmir for the violation of their fundamental and religious rights in the court of the City Magistrate Srinagar.

The plaintiffs on behalf of Ahl-i-Hadith and on behalf of their own were as hereunder:

1. Abdul Aziz Chiken, S/O Abdul Samad, R/O Naalbandpora.
2. Muhammad Haji, S/O Abdul Rehman, R/O Kalal Duri
3. Muhammad Ramazan, S/O Mohammad Azim, R/O Bulbul Lanker

The respondents were as follows:

1. Moulavi Qawamuddin, S/O Sharif-ud-Din
2. Sharif-ud-Din S/O Aziz-ud-Din
3. Moulavi Amaanullah, S/O Noor-ud-Din
4. Mohammad Yousuf, S/O Sadr-ud-Din, R/O Wazapora
5. Zia-ud-Din, S/O Sadr-ud-Din, R/O Fatehkadal
6. Mohi-ud-Din Shah S/O Ahad Shah R/O Fateh Kadal
7. Ghulam Mohi-ud-Din R/O Jama Mosque, Srinagar
8. Sadr-ud-Din R/O Jama Mosque, Srinagar
9. Noor-ud-Din R/O Jama Mosque, Srinagar
10. Hasan Shah Kawoosa S/O Habib Shah, R/O Ranga Hamam Nowhatta.
11. Abdullah Mahajan, S/O Bahar Shah, R/O Rangar Mohalla Nowhatta.
12. Naba Joo S/O Hidu Joo R/O Paandaan
13. Maama Mattoo S/O Habib Mattoo, R/O Kalamdan Pora
14. Ahad Shah, S/O Qaari Mahada Shah, R/O Malchi Mir near Aali-Kadal.
15. Maama Shah S/O Qamar-ud-Din Shah, R/O Surnia Mohalla Kawadara
16. Ama Waiz Khawn Hajam S/O Khalil Hajam R/O Malchi Mir
17. Mahadah-Shah, S/O Shams-ud-Din, R/O Wazapora[133]

The plaintiffs contended that the *Ahl-i-Hadith* are an integral and inalienable part of *Ahl-i-Sunnat*. The *IDGAH* is a common place for offering ID prayers by all members of *Ahl-i-Sunnat*. Therefore, *Ahl-i-Hadith* activists are fully entitled to offer prayers at *IDGAH*. The *Muftis* of Kashmir, actuated by their vested interests have sowed the seeds of discord among the fellow Muslims all of whom are faithful to the fundamentals of Islam. Their *Fatwas* violate the basic principle of Islam in letter as well as spirit. Therefore, it was pleaded to the court that members of *Ahl-i-Hadith* movement may be, after appropriate adjudication, decreed to be fully entitled to offer prayers at *IDGAH* and *Muftis* of Kashmir may be warned not to declare such *Fatwas* against *Ahl-i-Hadith* which provoke the public against them resulting in large scale violation of social, political and religious rights of *Ahl-i-Hadith* activists. The plaintiffs further pleaded to be allowed to say *Amin* loudly

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and adopt the practice of *Rafa-i Yadain* while offering prayers.

Maulana Sanaullah Amritsari, Sheikh ul-Hadith Maulana Muhammad Ibrahim Sialkoti, Maulana Muhammad Anwar Shopiani, Moulavi Muhammad Hassan of Mirwaiz family, Srinagar Kashmir etc., argued before the court about the fundamental Islamic soundness of *Ahl-i-Hadith* persuasion.[134] Mirwaiz Maulana Ahmadullah, Moulavi Muhammad Atiqullah, and Moulavi Muhammad Yousuf Shah, gave statements favouring the soundness of *Ahl-i-Hadith* thesis.[135] After detailed discussions and prolonged legal disputations the court gave its verdict in favour of *Ahl-i-Hadith*. It was ordered that *Ahl-i-Hadith* activists cannot and should not be debarred from offering prayers in *Hanafi* Mosques and they were free to continue with their cherished practices such as *Amin-bil-jahar* and *Rafa-i-Yadain*.

The decision in favour of *Ahl-i-Hadith* gave a tremendous moral boost to the activists of the movement. The activists of *Ahl-i-Hadith* were now able to propagate their mission courageously. The Zaldegar Mosque became the central stronghold wherefrom the fundamental tenets of *Ahl-i-Hadith* persuasion were forcefully advocated and a powerful movement against such customs and practices as *pir-parasti* (veneration of saints) and Shrine-worship launched.[136]

However, all said and done, the *Ahl-i-Hadith* movement could not take deep roots in the valley as it was initially being expected. One of the main reasons for such a state of affairs was the erosion of the internal cohesion of the party. Owing to differences between the leaders of the movement, the mission was greatly weakened. In view of the above, the movement was divided in 1940 into two separate groups viz *Bazm-i-Tawhid, Jamiat-i-Ahl-i-Hadith and Anjuman-i-Ghurba-i-Ahl-i-Hadith Zaldagar.*[137] Moulavi Mubaraki was the first president of Bazm-i-Tauhid and Maulana Anwar Shah assumed the charge of *Anjuman-i-Ghurba-i-Zaldagar*. There were minor points of disagreement between the two. The main point of difference was the issue of *Qabl-i-Zawal.*[138] Maulana Anwar Shah Shopian began to preach that Friday prayers can be offered between 11 am and 12 noon. However this contention of Maulana Anwar Shah was disputed by Moulavi Mubaraki.[139] This and similar contentions of minor importance created an unbridgeable gulf between the warring factions of *Ahl-i-Hadith* movement in Kashmir. In the final analysis, this led to the over-all decline of the movement in the valley.

The Ideology of Ahl-i-Hadith, Jammu and Kashmir:

As has been already indicated, the ideology of *Ahl-i-Hadith* was inspired by the strict interpretation of Islam carried out by the leading theologian and Muhaddith of the eighteenth century, Shah Waliullah of Delhi. Shah Waliullah of Delhi laid emphasis in his writings to apply reasoning and individual judgement in sorting out jurisprudential controversies and not be necessarily bound by the rulings of the four *Imams*. The *Ahl-i-Hadith* of the Indian subcontinent took the jurisprudential non-conformism initiated by Shah Waliullah of Delhi[140] as their point of departure. They built up their arguments and interpretation of Islamic tenets on the authority of this leading theologian and reformer of 18th cenutry Islamic world.

Shah Waliullah's emphasis on the primacy of reasoning over juristic opinion was taken up by a group of 19th century theologians as the basis for heralding a new movement. The leading theologians of this trend were Maulana Nazir Husain Dehlvi and Nawab Siddiq Hasan Khan of Bhopal. The image which Ahl-i-Hadith thus projected among Muslim masses was that of being a group which does not follow the canon law of any of the juristic schools. Thus they also came to be known as *Ghair-Muqallid* or non-conformists.[141] The *Hanafis* even castigated the leaders and followers of *Ahl-i-Hadith* as *Najdis* and *Wahabis*.[142]

Ideologically speaking, the *Ahl-i-Hadith* of Kashmir like their mainland brethren did not approve of any kind of *Taqlid*. They accepted the norms of the life of the Prophet of Islam (P.B.U.H.) as the only standard to be mandatory on Muslims and apparently tried their best to absolutely identify themselves with the example of the Prophet (P.B.U.H.). They drew attention to the inter-school jurisprudential disagreements among four *Mazhabs* of *Sunni* Islam, which as they saw it, had obscured the original sources of Islamic standards viz the Quran and *Hadith*. Therefore, the *Ahl-i-Hadith* of Kashmir advised the Muslims of Kashmir to directly turn to *Hadith* and bypass those who deemed religion equivalent to *Fiqh*.[143]

Apart from Quran and *Hadith* the *Ahl-i-Hadith* of Kashmir emphasised the significance and relevance of the two source sanctioned in the Quran and *Hadith* viz. *Qiyas* and *Ijma*. Any controversy that could not be directly resolved by recourse to Quran and *Hadith* can be hammered out by means of *Qiyas* (reasoning) and *Ijma* (consensus).

The *Ahl-i-Hadith* movement in Kashmir raised a strong protest against tomb-worship, grave-worship and over-glorification and veneration of *sufis* and saints.[145] This was not acceptable to the majority of *Sunni* Muslims who were of the Hanafi School. Especially, the *Mullas* and *Muftis* of Kashmir were enraged by Maulana Anwar-Shah Shopiani's outright repudiation of Saint-worship. The *Mullas* and *Muftis* of Kashmir had acquired complete sway over the minds of simple-minded and credulous Kashmiri masses and had exploited them for centuries viz., the institutions of *Pir Parasti* Tomb-worship and Saint-worship, Batkus' and Shopiani's courageous repudiation of the Islamic validity of these instruments of exploitation was a direct, deliberate and pointed attack on the vested interests of Kashmiri *Mulladom*. Therefore, the *Mullas* and *Muftis* of Kashmir, who were otherwise at daggers drawn among themselves, were united against the message and mission of *Ahl-i-Hadith* in Kashmir. They collectively issued *Fatwas* (decrees) against *Ahl-i-Hadith*.[146]

The Jamiat-i-Ahl-i-Hadith, Jammu and Kashmir based their ideological core on the second *Kalimah*.

"We witness that there is no god but God, He has no one as His partner, and, we witness that Muhammad (P.B.U.H) is His Servant and Messenger"

The Jamiat-i-Ahl-i-Hadith of Kashmir re-affirms the basic Islamic faith that God has revealed His last Book (Quran) on His last Prophet Muhammad (P.B.U.H.). He has declared, therein, His oneness and unity. In this most authentic of the Books, God has qualified Himself with certain attributes and no one in the universe, whosoever, partakes in any of His attributes in any way. He is the creator of earth and the heavens and, whatsoever, is apparent or hidden therein. He is the defacto and eternal ruler over the entire being or existence.[147]

The Jamiat-i-Ahl-i-Hadith categorically affirms that no one is a partner in God's essence or knowledge. Angels, genni and human beings, all are His servants. They are entirely dependent upon His grace.. He is the Master and Determiner of profit and loss, good and evil, dos and don'ts and life and death.. None is like Him. He has no relationship with any one. He begetteth not, nor is He begotten. He is innocent of any fall and annihilation. He has no advisor or minister to assist Him.[148]

The Jamiat affirms that God can bring about whatever He wishes to. No one can interfere in His positive or negative directives. If anybody believes that any *Nabi* or *Wali* or *Qutab* or *Shaheed* or *Insan* or *Jin* or *Farishta* in any way interferes in His positive or negative orders, he is committing the unpardonable sin of *Shirk*. Only God knows what is hidden

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from our perceptual experience. Only He is omnipresent and omniscient.[149]

The Jamiat considers *Shirk* (Polytheism) an unpardonable sin. Worshipping anyone besides Allah, say; statue, stone, tree, grave, fire, animal, sun, moon, stars or *Jin*, man or angel, is to commit the sin of *Shirk*. One can worship any one of these natural phenomena; either physically or verbally or financially.[150] In all such forms *Shirk* is a sin and, therefore, prohibited. Similarly, celeberating the *Giyarahwein* of Abdual Quadir Jeelani (R.A.) or *Bharahwien* of Prophet Muhammad (P.B.U.H.) is *shirk* and, therefore, unacceptable in the light of Islam.[151] In the same way, invoking the help of any one, say, man, angel, *Prophet* or *wali* is to commit *shirk*.[152]

Similarly, the Jamiat affirms its unflinching faith in the absolute authenticity of the message and mission of Prophet Muhammad (P.B.U.H). In fact, it categorically re-affirms its faith in the very institution of Prophethood right from Adam (A.S.) upto Prophet Muhammad (P.B.U.H.). All the Prophets were absolutely authentic and the Books revealed on them are completely inspired by Allah. Prophet Muhammad is the latest and last of the Prophets of Allah, and his mission will continue to inspire believers upto doomsday. The office of the prophethood is closed for all times to come and there will be no new prophetic dispensation, with or without *sharia,* at any point of time in the remaining period of human history and evolution. Prophet Muhammad (P.B.U.H.) is the real intercessor on the day of judgement. It is the bounden duty of every Muslim to submit *Darud* and *Salam* on Prophet Muhammad (P.B.U.H.) and any one defying this categorical directive of Allah stands condemned as *Kafir*.[153]

The Jamiat also considers loving and respecting Prophet Muhammad (P.B.U..H) as the religious duty of Muslims as numerous verses in Quran make it obligatory on all believers to accord highest respect and veneration to the Prophet (P.B.U.H). The Jamiat reserves utmost respect for the family members of the Prophet and his pious companions. The Jamiat is also highly respectful towards *Ulama, Awalia, Muhaddithin, Muffasirin* and *Mujtahiddin*.[154] All Muslims should feel deeply beholden to them for disseminating the principles and tentes of Islam throughout the centuries. However, the Ahl-i-Hadith of Kashmir, reject the *innovations* introduced by the *Mullas* of Kashmir over the centuries for their personal pecuniary considerations.[155]

The Ahl-i-Hadith of Kashmir strongly disapprove of *Taqlid-i-Shakhsi*. *Taqlid-i-Shakhsi* entails that every Muslim should completely follow a

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single *Alim* in matters pertaining to Islamic law. The *Ahl-i-Hadith* leaders of Kashmir preached that such an attitude was tentamount to mental and intellectual slavery. The leaders of Ahl-i-Hadith did not entertain the veracity of the spiritual claims of *sufis*. Therefore, they rejected the validity of the institutionalisation of *Sufis*. They outrightly rejected the *sufi* practice of prostration before the *Sheikh*. They repudiated the philosophy of *wahadat-ul-Wajud* propounded by *Sheikh-i-Akbar* Ibn-ul-Arabi. The *Ahl-i-Hadith* strongly argued that the philosophy of *wahadat-ul-wajud* negates the very foundations of Quranic world-view viz monotheism or *Tahuid*. The *Ahl-i-Hadith* of Kashmir mounted a scathing and ruthless attack against the widespread practice among the *Ahnaf* of Kashmir viz *Shain-li-Ilah*, seeking thereby the help of Abdul Qadir Jilani. The *Ahnaf* of Kashmir led by the institutionalised *Mullas* of Kashmir[156] were up against the leaders and followers of Ahl-i-Hadith for their tirade against the practice of *shain-li-Ilah*. The leaders of Ahl-i-Hadith argued that *Shain-li-Ilah* is Islamically unacceptable as neither live nor dead saints have any special or delegated powers to listen to supplicants' needs and fufil them on their own or through intercession with Allah. Similarly, Ahl-i-Hadith admonished a resounding "No" to the practice of *wasalat* (Mediation). They insisted that *wasalat* can be worked out only by directly worshipping God and acting upon *Hadith*. This was the only recourse open to achieve nearness *(Qurb)* to or good pleasure *(Raza)* of God. Nevertheless, Ahl-i-Hadith of Kashmir did believe in *Shafa'at* (intercession), with the qualification that Prophet Muhammad would be the only real intercessor on the day of judgement. However, Ahl-i-Hadith did not approve of such practices as *Maulad*, the *Urs* of the saints and the *Qawwalis* sung at *Khankahs* etc.

The contribution of Ahl-i-Hadith to the cause of revitalisation of Islamic beliefs is immense. In case of Kashmir, the Ahl-i-Hadith Movement proved especially beneficial. The Movement emphasised simple and pure beliefs of Islam and fought against the rituals and innovations introduced by the *Mullas* of Kashmir over the centuries. The Ahl-i-Hadith provided a greatly needed corrective in this regard.

CHAPTER - IV

THE ANJUMAN-I-TABLIGHUL ISLAM

Historical Background:

The Anjuman-i-Tablighul Islam was founded by a group of traditionalist and orthodox Muslim theologians at Kalashpora, Fateh Kadal Srinagar in 1932 A.D. Its first headquarter was at Fateh Kadal Chowk. The Anjuman immediately started a weekly paper *Jahangir*, which featured articles on social and religious issues and problems.[157] The Anjuman branched out into several local chapters upto 1936 A.D. Within a few years, the Anjuman became the most popular religious organisation of Kashmir valley.[158]

The Anjuman-i-Tablighul Islam is currently a well recognised and socially most acceptable religious organisation in Kashmir. Among its founders included such eminent personalities as Maulana Muhammad Saeed Masoodi, Mir Maqbool Shah Geelani and Mir Syed Fazil Mantiqi.[159] Syed Mirak Shah Kashani, an outstanding *Sufi* of Kashmir, served as the patron of the Anjuman for quite a long time till his death in 1975 A.D.

The first President of the Anjuman was Mir Muhammad Maqbool Geelani whereas Mir Muhammad Yahya Bukhari was its first general secretary. The active members of the Anjuman were such leading lights of Kashmir as Syed Ghulam Mohyi-ud-Din Indrabi, Maulana Muhammad Saeed Masoodi, Syed Mirak Shah Indrabi, Syed Mir Fazil Mantiqi, Sadr-ud-Din Mujahid, Syed Muhammad Maqbool Baihaqui, Peerzada Muhammad Yahya Rafiqui, Mir Ghulam Hasan Geelani, Pir Muhammad Afzal Makhdoomi, Noor-ud-Din Dalal, Haji Muhammad Shaban, Khwaja Muhammad Sikandar, Haji Ghulam Muhammad Matoo, Mufti Jalal-ud-Din, Ghulam Rasool Arif, Ghulam Ahmad Jan and Abdul Ghani Trali.[160]

After a brief disruption in 1936-37, the Anjuman was again re-organised in 1937 by the traditionalist theologians of Kashmir. Mir Fazil Mantiqi became its President, Maulana Muhammad Saeed Masoodi Vice-President and Pir Muhammad Saeed Rafiqi its General Secretary. The Anjuman founded its first educational institution namely *Madinat-ul-ulum* at Kalash-Pora Srinagar.[161] Several religious scholars were employed to teach various Islamic disciplines. Maulana Muhammad Qasim Shah Bukhari was appointed the first principal of the college. A hostel was attached to the college, where poor students and aspirants from villages of the Valley were

provided free lodging, food, clothes and books. The wherewithal for the college was meted out by collections from common people of Kashmir.[162] Besides, the Anjuman established a Departement of Islamic Research known as *Idarai-i-Tasneef-u-Taleef.1*[73] The Institute published numerous important books on various aspects of Islam. The following are worth mentioning:

(1) Tuhfah al-Madinah, (2) Itmam al-Haj, (3) Al-Irshadat al-Nabawiyyah, (4) Basirah-al-Suluk, (5) Sharah Dhakhirah al-Muluk (3 vols.), (6) Taj al-'Arifin, (7) Sirah Mahbub al-Islam, (8) Sirah Shaykh Sayyid Abdul Qadir Jilani, (9) Fatwa Bukhari, (10) Sirah Imam A'zam, (11) Miraj-i-Nabwi, (12) Al- Maqalah al-Balighah, (13) Asan Diniyat (3 vols.), (14) Khutut-i-Mubarkah, (15) Khutbat-i-Nabawi, (16) Al-Tanwir bi Dhikr Hadrat al-Amir al-Kabir, (17) Shifa' al-Bashar, (18) Sharh Kibriyat Ahmer, (19) Tiryaq-i-Akbar, (20) Darud Huzur, (21) Tadhkarah Ibrahim wa Isma'il, (22) Qurbani Ki Haqiqat, (23) Qaul al Haqq.

The Anjuman received a setback in 1949 A.D.[164] as its members got involved in inter-personal controversies and doctrinal differences. Consequently, its missionary activities were suspended. Its college *Madinat-ul-ulum* was closed owing to serious mismanagement.[165] Later on, the same *Madinat-ul-ulum* was handed over to the *Awqaf-i-Islami*, Hazratbal by the then Prime Minister of Kashmir, Sheikh Muhammad Abdullah.

However, the Anjuman was again set on the track by its leaders. Its headquarter was shifted to Gandarbal, an adjoining town on North-East of Srinagar. Peerzada Badr-ud-Din became its third President in the very year of 1949 A.D.[166] In the same year, *Faqir-i-Millat,* Syed Mirak Shah Kashani (R.A.) consented to be the partron of the Anjuman.[167] The Head Office of the Anjuman was shifted back to Srinagar. Immediately a two-day conference *(Ijtima)* of the Anjuman was held at Sarai Bal, Amir Kadal Srinagar, under the spiritual mentorship of Syed Mirak Shah Kashani.[168] Five Hundred members from various quarters of the valley attended the conference. After Peerzada Badr-ud-Din's term, the Anjuman was re-organised in 1961 A.D. under the Presidentship of Maulana Muhammad Quasim Shah Bukhari, who continues in the same post till date. A monthly journal *Al-Tabligh*, was launched in 1963 A.D. Its founding editor Maulana Muhammad Qasim Shah Bukhari has been editing the Journal till date.[169]

In 1963 A.D. the leadership and activists of the Anjuman participated in the "Holy Relic Agitation", launched by the Muslims of the valley. The Holy Relic of the Prophet of Islam (P.B.U.H.) had been displaced from *Asar-i-Sharif* Hazratbal, which made the entire Muslim population of the

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Valley come out on the roads and streets of Kashmir, agitating for the restoration of the Holy Relic to its original place. The Anjuman as the representative religious organisation of the Valley took a leading part in this unparalleled agitation. A number of Anjuman's leaders, scores of its activists were jailed and the publication of the *Al-Tabligh* was stopped.[170] Its publication was resumed only after these leaders were released.

The Anjuman organised Valley-wide celebrations in November 1967, on the occasion of the 1400th anniversary of the revelation of Quran.[171] Several seminars and symposia were organized on the message and mission of Quran. Many learned articles were collected and published in a 200 page *Quran-Number* of *Al-Tabligh*. The articles were written by the leading religious scholars of the Valley and distinguished theologians from outside the Valley.[172]

The Anjuman registered a major achievement in 1974 A.D. when it founded a theological college known as *Dar-ul-ulum Hanafiyah* at Shahi Masjid, Zaina Kadal, Srinagar.[173] Now the college has been transferred to Noor Bagh, Srinagar, and is engaged in disseminating theological, Jurisprudential and moral education within the framework of *Hanafi* school.[174]

The Anjuman changed the nomenclature and get-up of the *Al-Tabligh* in 1976 A.D. and has since been bringing it out as monthly *Al-Itiqad*. The Anjuman has also been publishing a fortnightly *Hanafi* since 1972 A.D. under the editorship of Maulana Muhammad Qasim Shah Bukhari.

The Anjuman-i-Tablighul Islam was once again subjected to personal clashes and doctrinal differences which led to its split in 1976 A.D. A parallel organisation, namely *Jamiat-i-Tablighul-Islam* was lauched under the Presidentship of Maulana Abdul Ahad Jami. Its first General Secretary was Ghulam Ahmad Kamili. Maulana Muhammad Qasim Shah Bukhari continued to lead Anjuman-i-Tablighul Islam, with Dr.Muhammad Ramzan as its General Secretary. In 1977 A.D. Dr.Ramzan was replaced by Ghulam Ahmad Suharwardi. Bashir Ahmad Farooqui, Maulana Syed Ghulam Mantiqi and Ghulam Ahmad Bazhh became its Vice-President. However, later on these Vice-Presidents were replaced by Ghulam Rasool Shah, Ghulam Rasool Dar, and Gulam Muhammad Pandit, Abdul Razzaque Dar and Showkat Hussain Kaing are currently functioning as its secretaries.

The Organisational Structure:

The Anjuman is formally registered as Anjuman-i-Tablighul-Islam,

Jammu and Kashmir. The Head Office of the Anjuman is at Srinagar, Kashmir. It has three provincial headquarters at Srinagar, Jammu and Ladakh.[175] The Anjuman has district level, Tehsil level and Block level units functioning under the provincial headquarters. The entire supervision of the Anjuman is the direct responsibility of the state level Head Office.

The ordinary membership of the Anjuman is open to every adult Muslim male or female. An ordinary member of the Anjuman can graduate to basic membership only if he or she is fully observant of Islamic *Shariah,* helps Anjuman financially to his or her best possible extent, is dedicated to the cause of the Anjuman and takes oath to abide by the constitution of the Anjuman.[176]

The Central Body of the Anjuman comprises of a consultative council *(Majlis-i-Shoora)*, a working committee *(Majlis-i-'Amilah)*, a President, an Acting President, a General Secretary and Provincial Presidents.[177] The consultative council *(Majlis-i-Shoora)* consists of 51 members, the working committee *(Majlis-i-'Amilah)* consists of the President, Vice-Presidents, General Secretary, Treasurer and Auditor and seven other members nominated by the President from amongst the basic members of the Anjuman.[178] The President should be a person of scholarship, eminence, piety and honesty. He should be committed and devoted to the cause of the Anjuman. The President is accountable to both consultative council *(Majlis-i-Shoora)* and working committee *(Majlis-i-Amilah)*. The President is elected by the majority of the members of the Consultative council *(Majls-i-Shoora)*. The term of the President is for a period of three years. In case of an emergency, the President can nominate an acting President or the working committee *(Majlis-i-Amilah)* can elect the same.[179] The General Secretary of the Anjuman has to be nominated amongst the members of the working committee by the President of the Anjuman.[180]

The provincial organization of the Anjuman is also patterned on that of the central set up. The provinces too have their respective consultative councils *(Majalis-i-Shoora)* and working committees *(Majalis-i-Amilah)*, the former consisting of 33 members each and the latter 11 members each. The same pattern obtains at District level units and Tehsil level units, which comprise of District Presidents and Tehsil level Presidents with their respective consultative concils *(Majlis-i-Shoora)* and working committees *(Majlis-i-Amilah)*.[181] At the base of the structure of the Anjuman are Block level committees *(Majalis-i-Halaqajat)* consisting of a president, a secretary, a treasurer and three members to be nominated by the Block-level president.

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The Anjuman has its Finance Department. The members of the Anjuman have to pay annual membership fees to the central office of the Anjuman. The properties donated to the Anjuman anywhere in the state are under the direct control of the central office. Besides, the Anjuman collects donations from Muslim trade associations and well-off Muslims from the state. The Anjuman also accepts *Zakat* and *Sadaqat* from all Muslim quarters.[182].

The Anjuman has a department of education under a director appointed by President of the Anjuman, in consultation with the working committee *(Majlis-i-Amilah)*. There is a cell for the preachment *(Tabligh)* and *Fatwa*. The function of this department is to train preachers *(Muballighin)* and send them in the length and breadth of the state for the reformation of Muslim society. It also trains jurists *(Muftis)* who are to dessiminate legal opinion in accordance with *Hanafi* jurisprudence.[183] The Anjuman has a department of publications which looks after the weekly and monthly journals brought out by the Anjuman.[184]

In addition to these departments the Anjuman has a separate body, exclusively, consisting of women members of the Anjuman, with a view to inculcate Islamic awareness amongst the women.[185] Besides, the Anjuman has launched its youth wing known as Muslim Youth Front mobilising and streamlining the energy of young people for carrying out constructive Islamic projects and programmes.[186] The Anjuman conducts monthly, quarter monthly and annual conferences *(ijtimaat)* for the dissemination of Islamic awareness amongst the people at large.[187]

In its newly adopted provisional consititution,[188] the Anjuman has extended its areas of operation and added new posts to its organizational structure. For example, the Anjuman according to the new provisions will be having a full-fledged Finance Secretary, a Director of the Department of *Tabligh*, a Director of *Tasneef-wa-Taleef*, an Auditor General, a Secretary Works, two Central Advisors and two Central Organisers. The Anjuman has also appointed a *Qazi*, a *Mufti* and an *Amir-i-Shariat* on its staff for resolving the controversial juristic questions in the light of *Hanafi Maslak*.

The Ideology of the Anjuman:

The cornerstone of the ideology of Anjuman-i-Tablighul Islam is belief in the oneness and supremacy of *Allah*, and the belief in the Prophet Muhammad (P.B.U.H.) as being the seal of the Prophethood. The Anjuman claims to believe in these basic doctrines of Islam in accordance with the framework accepted by *Ahl-i-Sunnat-wa-Jamaat*. The Anjuman further claims to serve the cause of Islam, in the light of *Hanafi-Maslak* and *Sufi Mashrab*.[189] The Anjuman reaffirms its commitment to the establishment of a just and righteous social order *Salih Nizam* in accordance with the fundamental principles of Islam. Accordingly, the Anjuman strives to educate the people of the Valley to establish a social order which reflected the fundamental directives of Islamic world-view. Other principles inspiring the Anjuman are world-peace, human fraternity and universal frinedship as enjoined by Islam. In view of the same, the Anjuman has established a network of Quranic schools, Islamic libraries, Reading Centres and Colleges in the Valley. These institutions not only preach the basic principles of Islam but also prepare the young students to contribute to the society in keeping with the demands of the contemporary age. The Anjuman conducts seminars and conferences to inculcate Islamic awareness and scientific and cultural consciousness among the people of the Valley.[190] Apart from the various publications of Anjuman, weeklies and monthlies of the Anjuman are dedicated to promote the same.

The Anjuman has played a conformist and traditionalist role in the contemporary history of Islam in Kashmir. It strongly propagated against, what it called, the unacceptable renovators and degraded reinterpreters.[191] The immediate cause of establishing Anjuman itself was to counter the upcoming propaganda carried out by the activists of Ahmadiya movement as well as what the idelogues of the Anjuman called the non- conformist version of Islam projected by the leaders of Anjuman- i-Ahl-i-Hadith, Jammu and Kashmir.[192] Later on, the Anjuman pitted itself against the nonconformist and theocratic version of Islam carried out by All Jammu and Kashmir Jammat-i-Islami. Thus, the Anjuman started as a corrective trend to counter the radical reinterpretations of nonconformist movements in Kashmir.[193]

The Anjuman struggled to conserve the historical character of Islam in Kashmir. The correct Islamic path in Kashmir, as the Anjuman conceives it, was shown by Syed Abdul Rahman Bulbul Shah (R.A.), Syed Ali Hamadani (R.A.) Sheikh Hamza Makhdoom (R.A.) Sheikh Yaqoob Sarafi (R.A.) Baba Dawood Khaki (R.A.), and other *Awalia Allah* of Kashmir.[194] The Anjuman believes these personages as the real successors of the sacred mission of the Prophet of Islam (P.B.U.H.), his companions *a'imma-i-Din, Fuqaha* and *Muhaddithin*.[195] The Anjuman deems itself committed to the Islam as exemplified and carried out by *Sahaba Kiram*, (Companions of the Prophet

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Muhammad), *Tabiin* (the successors of the companions of the Prophet) and *Awlia-i-Kamilin*,[196] and reasserts its commitment to the way of life as practised by Salf-i-Salihin.[197]

The self-image of the Anjuman is that of a religious organization which is committed to *Hanafi Maslak* and *Sufi Mashrab*.[198] It considers itself committed to a perennial vision and value system of Islam which transcends the temporal pressures, contemporaneous challenges and day to day politics.[199]

The Anjuman in its analysis of contemporary situation, perceives two chief challenges to the perfect world-view and value-system of Islam. It asserts that on the one hand, are west-oriented and west-inspired materialistic forces among Muslims who are out to infect the poisonous germs of secular mentality in the society and on the other hand, are so called supporters and flag-bearers of *Islami-Nizam, Rabbani-Hukumat* and *Nizam-i-Mustafa*[200] who attract Muslims by means of these apparently glorious and arresting slogans, but who, in fact are exploiting the Islamic world for their own personal interests.[201] The chief of the Anjuman, Maulana Muhammad Qasim Shah Bukhari, categorically asserts, that the latter's sloganeering in terms of *Nizam-i-Mustafa* and *Hukumat-i-Rabbani* are a greater danger to the mission and message of Islam than the advocates of western materialism.[202] Maulana also points out that a dispassionate and circumstantial analysis of the so-called "Islamic System" adopted by certain countries, generates more despair than hope, as this system is tailored and manufactured to meet out personal interest than to do any real service to the cause of Islam. The system they name as *Nizam-i-Mustafa* and *Hukumat-i-Ilahiya*, is not motivated by pure Islamic ideals but is corrupted by extra- Islamic considerations.[203] Maulana Bukhari perceives western materialism and atheism and so-called Islamic theocratic universalism as two dangerous challenges posed to the mission of Islam. Maulana stresses that so-called theocratic Islam put forward by "half-backed fundamentalists" and their "quarter-backed ideological theoreticians", is a negation of the true, real and original Islam as explained in Quran, examplified by the Prophet Muhammad's life and practised by *Sahaba Kiram* and *Salf-i-Salihin*. Such an interpretation of Islam has been, in Maulana's assessment as apostasy by *Fuqaha* and *Muhaddithin*.[204] Such theocratic sloganeering is a veritable tragedy for the Mulsim *ummah*.[205] Maulana maintains that any real and true Islamic theocratic system has to be ratified and authenticated by *Ijma-ul-ulma*. Otherwise, there is every danger that a military dictatorship and

authoritatianism will be foisted on Muslim Ummah in the grab of *Nizam-i-Mustafa* and *Hukumat-i-Ilahiya*.[206] Therefore, Maulana exhorts the *ulama* and activists attached to Anjuman-i-Tablighul-Islam to project a picture of true and real *Nizam-i-Mustafa* and *Hukumat-i-Rabbani* before the illiterate, uniformed and credulous Muslim masses and their non-Muslim brethren.[207]

The Anjuman considers itself to be engaged in propagating, projecting and serving what it calls pure religion *(Din-i-Khalis)*. It maintains that it strictly follows Quran and example of the Prophet Muhammad (P.B.U.H.).[208] Accordingly, it claims to follow the method of leading lights of religion *(Buzurgan-i-Din)* and friends of God *(Awlia-Allah)* especially those who followed *Hanafi Maslak* and *Sufi-Mashrab*[209] The Anjuman claims to strictly avoid pointless innovations introduced by other contemporary organisation. It also discourages any so-called critical analysis of righteous doctors and scholars of Islam.[210]

It further claims to stricly avoid mixing "formal" and "irreligious politics" with the straight path that is Islam. It argues that politics is always subject to temporal considerations and day to day pressures and addressed to solve current social, political and economic problems. As against it, the principles of Islam, directives of Quran, traditions of the Prophet and juristic derivations therefrom and thereof, are eternal and refuse to be amended or abrogated or changed. Therefore, it becomes a foundational imperative for any religious organisation true to its salt to clearly bring out this distinction between religion and politics with a view to avoid possible ideological confusion.[211] The Anjuman considers mixing of eternal religion with day to day politics to be as impossible as the combination of two contradictory things *(Ziddanla Yajtaman)*.[212]

The Anjuman cites the examples of *Salf-Salihin* or rightly guided Muslims of the past. For example, both Imam Abu Hanifa (R.A.) and Sheikh Abdul Quadir Jeelani refused to join the respective councils of ministers of the Kings of their times, despite the fact that they were invited to do the same.[213]

The leaders and prominent members of the Anjuman have been preaching and practising what has been pejoratively termed by leaders of Ahl-i-Hadith as tombworship and Shrine-Worship. The leaders of the Anjuman have been found to be presiding over *Maulud* celebrations and celebration of *Gharawein* of Pir Dastagir Hazrat Abdul Quadir Jeelani. They have been practising *Shain-lilah* invoking the blessing of Sheikh Abdul

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Quadir Jeelani for attaining material well-being as well as spiritual peace. They have also been conducting *Khatamat* of *Ambia* (Prophets), Dastagir, and Syed Hamaza Makhdoom, and leading *Fateha-i-Chaharum* or *Isal-i-Sawab* celebrations on the fourth day after the expiry of a Muslim, *chahlum* or fortieth day commemoration of a dead person. They have also been doling out amulets to persons facing problems of various types, with a view to relieve the person concerned of his difficulties.

They have been active in constructing shrines of saints or renovating the dilapidated shrine-structures of medieval saints. These activities on the part of Anjuman have invited the charge of *Shirk* (polytheism) from the leaders, and members of *Anjuman-i-Ahl-i-Hadith* and *Jamaat-i-Islami.* However, the Anjuman has been constantly defending the Islamic validity and soundness of these practices. For example, Maulana Mohammad Qasim Shah Bukhari, the present President of the Anjuman, stoutly rebuts the charge of *Shirk* being labelled against the Anjuman. Maulana asserts that the Anjuman-i-Tablighul Islam is an organisation that unquestioningly surrenders to the utmost supremacy and oneness *(Tauhid)* of Allah. It neither commits what he calls *Shirk-fi-Zat*[214] i.e. taking a partner of God in His Essence, nor *Shirk-fi-Sifat*[215] i.e. taking anyone as partner of Allah in His Attributes. the Anjuman also is free from committing *Shirk-fi-Amal2*[16] i.e. doing any action that smacks of polytheism instead of monotheism. Maulana Bukhari argues that Anjuman surely is committed to *Ziarat-i-Quboor* or grave-visiting and *Fatiha-Khwani.*[217] However, this is not *shirk.* This is clearly allowed by the example of the Prophet (P.B.U.H.)[218] But Maulana nowhere, points out the validity of *Shai-un-lilah Khatamat* celebrating *Gharewein, Fatihai-Chaharum* and *Chahlum,* Amulet-distribution etc., by recourse to the example of Prophet, or for that matter that of Imam Abu Hanifa. He keeps mum on these wide-spread practices and innovations (as Ahl-i-Hadith leaders would call them), being presided over by leading figures of Anjuman-i-Tablighul-Islam.

In their "Provisional Constitution" adopted in January, 1988, the Anjuman-i-Tablighul-Islam has considerably broadened its ideological commitments with renewed zeal and fresh enthusiasm. The Anjuman commits itself to the struggle for the establishment and implementation of a *Salih-Nizam* (righteous system) at the state, national and international levels.[219] The Anjuman commits itself to the righteous way shown by Allah, Muhammad (P.B.U.H.) rightly guided four Caliphs. *Sahaba-i-Kibar* (Great companions of the Prophet, *Awliay-i-Kiram* (Highly respectable saints of

Islamic History) *ulama-i uzzam* (Great Doctors of Islam) and *Salf-i-Sulihin* (Rightly guided predecessors of our times). It volunteers its cooperation and services to the contemporary *Akabir-i-Islam* (leading lights of the Islamic World), for the establishment of a rightly guided leadership in the Islamic world.[220] The Anjuman commits itself to the preservation of the Islamic identity of the Muslims wheresoever they are either in a majority or in a minority. It wants to extend its cooperation to all genuinely motivated Islamic movements across the entire Islamic world. The Anjuman would like to struggle for the universal values upheld and authenticated by Islam. It stands committed to the values of tolerance and humanitarianism underlined by Quran and Sayings of the Prophet (P.B.U.H.) and sustained by Islamic history. It calls upon to uphold the cultural, social, academic, scientific, historical and literary values of contemporary world to the extent they can be integrated with the Islmic world-view and value system. The Anjuman dedicates itself to the establishment of an egalitarian socio-politico-economic order on the outlines provided by Prophet Muhammad (P.B.U.H).[221]

The Anjuman reconfirms its commitment to combat all those atheistic conspiracies which are hatched up at state, national and international levels to malign Islam as a way of life and discredit Muslims as a community welded together in the fellowship of faith. The Anjuman asserts to launch peaceful agitations to educate Muslims of the world with regard to their communitarian rights and responsibilities and thus contribute effectively to the resolution of their problems and controversies.[222] The Anjuman underlines its abiding and firm commitment to one of the cornerstones of the Islamic belief-structure viz. the "Finality of the Prophethood" in the person of Muhammad (P.B.U.H.). It pledges to work continuously for the preservation of this fundamental belief of Muslims, at the state, national and international levels. It will preserve the institution of "Finality of Prophethood"[223] with all the might and force at its disposal. It pledges to sacrifice everything at its disposal for safeguarding the honour of this institution, and mobilise public opinion, if need arises, for the same. It pledges to cooperate with any school of thought that launches campaign for the preservation of this institution.[224]

Thus, we see, the Anjuman does not stand for any radical reinterpretation of Islamic belief system. It accepts the whole of Islamic history and is especially committed to *Hanafi Maslak* and *Sufi Mashrab.* Its educational programme is also directed to preserve the juristic inductions

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and deductions arrived at by Imam Abu Hanifa (R.A.). It also tries to perpetuate the path shown by *Awlia-Allah* which it calls *Sufi Mashrab*.

The Anjuman is pursuing an intensive and extensive educational programme to persuade young people to adopt its interpretation of Islam. The motivating factor behind its academic and scholastic pursuits is an acute perception on the part of Anjuman that *Hanafi Maslak* the mainstream and mainstay of Muslims in Kashmir is in danger of being completely lost, if its main features are not highlighted by recourse to a programmatic and methodical educational programme. The Anjuman feels that certain ideological persuasions are determined to eliminate *Hanafi Maslak* from the Valley.[225] It wants to educate the young boys and girls of Kashmir in accordance with the directives of Quran and Sayings of the Prophet (P.B.U.H). They should be trained in *Ilm-i-Hadith* and *Ilm-i-Fiqh*. They should be fully exposed to the controversies and conflicting issues raised by doctors of *Ilm-i-Kalam*. They should be made fully aware of the highlights of history and culture and, simultaneously exposed to the currents and cross-currents of contemporary world-society. Only such students can emerge as great leaders, scholars and doctors of Islam and lead Muslim society in accordance with the fundamentals of Islam as outlined in Quran and Hadith.

In view of the same, the Anjuman has undertaken an educational programme throughout the state of Jammu and Kashmir, concentrating mainly in the valley of Kashmir. There are 150 schools sponsored and administered by the Anjuman in the State of Jammu and Kashmir.[226] Apart from Government approved syllabi the students are given a firm grounding in religious and ethical principles of Islam in these schools. The Anjuman has founded a *Hanafi*-Arabic college in Srinagar.[227] It has since been recognised by the Univesity of Kashmir. It teaches courses leading to *Maulvi, Alim, Fazil* etc. Besides the college has various Departments such as "Department of Research and Writing", "Department of *Fatwa*", "Department of Education", etc. Apart from this, the Anjuman has been permanently featuring *Dars-i-Quran* and *Dars-i-Hadith*, in its monthly journal *Al-Itiqad*, previously brought out as *Al-Tabligh*. The Anjuman is also in continuous touch with the masses of Kashmir through discourses given at thousands of mosques throughout the state and through organising debates, seminars, conferences etc. wherein thousands participate and keep the flag of *Hanafi Maslak* and *Sufi Mashrab* flying.

CHAPTER - V

THE JAMAAT-I-ISLAMI

The Jamaat-i-Islami, Jammu and Kashmir is unboubtedly the most well-organised movement in Kashmir. It has got an explicit and systematic ideology of its own, a well-defined programme, strategy and line of action and a very efficient cadre. As a matter of fact, Jammat-i-Islami, Jammu and Kashmir is one of the sister-organisations operating with the same name in different parts of the sub-continent. Originally it was a part of, and functioned as a branch of the erstwhile Jammat-i-Islami Hind of undivided India.

The erstwhile Jamaat-i-Islami Hind represented the revivalist trend in its most unambiguous form. It was established in the tumultuous socio-political conditions of India just preceding its partition in 1947. It was formally launched in 1941 under the leadership of Syed Abul Ala Maududi. At that time the freedom movement of the then united India was deeply engaged in liberating India from the British rule. The Indian National Congress was apparently fighting for a united secular democratic post-British India where Hindus, Muslims, Christians, Sikhs and other minorities would enjoy equal social, political and economic rights. On the other hand, the Muslim League under the leadership of Qaid-i-Azam Muhammad Ali Jinnah, was getting increasingly impatient with the congress standpoint and demanding a separate homeland for the Muslims of India.

Maulana Maududi was thoroughly dissatisfied with both Indian National Congress and Muslim League. He had stated and elaborated his standpoint in a series of articles in his Journal *Tarjuman-al-Qurân*, in which he had discussed the socio-political conditions of Muslims, their plight and dilemma. He had also discussed various points of view specially of the Congress and Muslim League. Then in the light of these discussions, he prescribed certain remedies for the Muslims. The articles were immediately published in book form in a series of three volumes entitled, *Musalman aur Maujuda Siyasi Kashmakash*.[228] The book is crucial to understand the

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formative period of Jamaat-i-Islami. Maulana Maududi argued that Jinnah's Pakistan was being sought via two-nation theory. The Muslims, in contrast to Hindus, were being defined as a separate nation. A state sought and founded on Muslim nationalism was unacceptable on Islamic grounds. Muslims as such, needed to fight for the establishment of a state where social, political, economic, legal, constitutional and even moral, cultural, and educational matters could be resolved and settled in accordance with the directives outlined in the Quran and example of the Prophet Muhammad. With this basic vision and programme of action, Maulana Maududi established Jamaat-i-Islami on 25th of August 1941.[229] There were 75 members at the founding session of the Jamaat.

Outlining the programme of Jamaat-i-Islami Maulana Maududi stated that Jamaat as such is not just one of the religious or political organisations; it has a wide ranging mission to carry out. It is not and should not be confined to one or the other aspect of human life. It should, rather try to cover the entire spectrum of human life; society, polity, economy, education, culture, law, administration etc.[230]

The Jamaat-i-Islami Jammu and Kashmir was founded in 1944 A.D. at Srinagar. To begin with the Jamaat-i-Islami Jammu and Kashmir, was only a branch of Jamaat-i-Islami Hind (undivided).[231] When India was divided and Jamaat-i-Islami Hind was bifurcated into two branches Jamaat-i-Islami Hind and Jamaat-i-Islami Pakistan respectively, the Jammu and Kashmir unit, owing to complex political reasons, separated itself from both Indian and Pakistani branches and established its own distinct identity. Maulana Sad-ud-Din became its first President *(Amir)* and Maulana Ghulam Ahmad Ahrar its first General Secretary *(Qayyim)*. Later on, more and more persons were convinced of ideology and interpretation of Islam carried out by Jamaat-i-Islami and joined the Jammu and Kashmir branch of the Jamaat as full-fledged members or as sympathisers *(Hamdard)* and friends *(Rafiq)*.

The Jamaat-i-Islami Jammu and Kashmir has since been functioning as a distinct movement sharing, simultaneously, the ideological vision of original Jamaat-i-Islami like its counterparts in India and Pakistan. The Jamaat-i-Islami Jammu and Kashmir too stands for the establishment of an Islamic state. It wants to make Quran and *Sunnah* as the basis of state, government , administration, law, education, culture and life in general. For the last fortyfive years of post-British sub-continent, Jamaat-i-Islami Jammu and Kashmir has been working very hard to disseminate and propagate their interpretation of Islam. Within its limits, Jamaat has been trying to utilise all

its resources, material, moral and intellectual to persuade the people of Jammu and Kashmir, especially those of Valley, which is predominently Muslim, of the veracity and validity of its mission and its interpretation of Islam.

The Jamaat-i-Islami Jammu and Kashmir had used diverse methods to propagate its ideology. From 1947 onwards till 1970, the Jamaat-i-Islami, Jammu and Kashmir has been holding regular annual conferences *(Ijtimaat)* to take stock of its activities and devise strategies for the future. However, since the activities of Jamaat expanded considerably and its membership expanded as well, it was decided in the annual conference held at *idgah* Srinagar in 1970 to give up the practice of holding annual state-level conferences and instead hold them in every three years. It was also decided that district-level annual conferences be held to serve as a feedback to the subsequent state-level conference. Besides, these conferences the various district-level, tehsil level and block level units of the Jamaat have been holding weekly, monthly, quarterly and bi-annual conferences *(Ijtimaat)*. Most of these conferences have been serving as the "training camps" where the activists of the Jamaat are indoctrinated through mutual contacts and learned discourses. The Jamaat has also been holding thousands of public meetings in which prominent leaders of the Jamaat such as Maulana Sad-ud-Din (*Amir* Jamaat), Maulana Ghulam Ahmad Ahrar, Qari Saif-ud-din, Maulana Hakim Ghulam Nabi, Syed Ali Shah Geelani, Muhammad Ashraf Sahrai etc.,have been explaining the ideology and political standpoint of the Jamaat.

The Jamaat-i-Islami Jammu and Kashmir has had a very chequered history. In the beginning its schools were recognised with great difficulty by the Government of Jammu and Kashmir. In 1975 when emergency was clamped throughout India and Jamaat-i-Islami Hindi was banned alongwith other parties, the Jamaat-i-Islami of Kashmir was banned as well by the Government of Jammu and Kashmir. Its most trying hour was in April 1979 when on the eve of the hanging of Mr.Zulfiquar Ali Bhotto, the former President of Pakistan, the brunt of the public wrath of the people of Kashmir was borne out by the Jamaat, for no fault of their own. As General Zia-ul-Haq was perceived to be a Jamaat sympathiser by the people of Kashmir, they expressed their anger by destroying the houses, properties and organisational infrastructure of the Jamaat-i-Islami Jammu and Kashmir. Presently Jamaat-i-Islami Jammu and Kashmir is banned, as it is alleged to be supporting the separatist militancy in Kashmir.[232]

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The Organizational Structure of Jamaat:

The organisational set-up of the Jamaat is as follows:-

1. *Amir Jamaat* (Chief of the Jamaat)
2. *Naib-i-Amir* (Deputy Amir)
3. *Qayyim Jamaat* (General Secretary)
4. *Naib-i-Qayyim Jamaat* (Deputy Secretary)
5. Khazana (Treasurer)
6. Elected Members of *Majlis-i-Shura* (consultative Council)
7. *Amir Zila* (District Chief)
8. *Qaim Muqam Amir Zila* (Acting District Chief)
9. District Secretary
10. District Treasurers
11. District level *Majlis-i-Shura* (Consultative Council)
12. *Amir-i-Tehsil* (Tehsil Chief)
13. *Amir-i-Halqa* (Block Chief)

The Jamaat-i-Islami Jammu and Kashmir has an efficient, strong and effective organisational set up for the propagation of Islamic ideology. It extends its message and mission to the prople through discourses in mosques, distribution of literature, mainly authored by the founder of Jamaat-i-Islami Hind, Syed Abul Ala Maududi, public conferences *(Ijtimaat)* and organisational meetings. It has a Department of finance that controls the expenses for the implementation of organisational commitments. The finance department collects funds through various means such as collection from the committed sympathizers of the organisation, collection of *Zakat, Ushr, Fitra* and other alms. The Jamaat has a publications Department which, through the publication of numerous pamphlets, booklets, leaflets and wall papers, caters to Islamize the minds and hearts of young men and women.

Besides, the daily *Azan* formerly a weekly ideological and political organ of Jamaat-i-Islami Jammu and Kashmir, features numerious articles on Quran, *Sunnah, Hadith, Tafsir,* Islamic history and culture and countless personalities who have propagated and exemplified Islamic teachings throughout centuries. The Jamaat has a Department of Education which is dedicated to mental development, moral emancipation and religious enlightenment of children. It has a widespread network of full time,

morning, evening and residential schools where the fundamental beliefs and values of Islam are imparted. The Jamaat has a cell for public service, which comes to the aid of helpless especially when trapped in devastating fires, floods and earthquakes. it is running an interest free, welfare society which accords interest free loans to the needy. It has a Parliamentary Board which deliberates upon public affairs, tries to forward public representatives imbued with Islamic awareness and through its elected members in Jammu and Kashmir Legislative Assembly raises the voice for sanity in public affairs. There is a cell for commercial printing which is run with the cooperation of members and sympathisers of the Jamaat. The Deparment of construction is run with the help of public donations to cater to the residential and accommodation needs of Jamaat. A special cell for women is run for inculcating the Islamic values among women. Women study the literature of the Jamaat, organise their own conferences and deliberate upon Islamic way of life with a view to imbibe the beliefs and ideals of Islam among themselves. There is a cell known as *Maktabah* which prepares text-books for the schools of the Jamaat, responds with appropriate literature in accordance with local needs and provides invaluable literature on Islamic movement prepared outside the Valley. A cell, as well, works for the consolidation of the Islamic consciousness amongst internal workers, activists and members of the Jamaat.

The activists of Jamaat are constantly subjected to various training programme and enlightened on intellectual ideological and religious matters and affairs. They are given expert discourses on Quran, and *Sunnah* and other significant features of Islamic world-view and value system and constantly encouraged to practise charity and selflessness. The Jamaat pilots a public relations department which looks after its internal and external affairs. Moreover, it co-ordinates and various sub-organisations at Block, Tehsil, District levels and works for the Jamaat. There is a wing for students which imparts intellectual, ideological and moral training to the students and youth. The Jamaat also runs a department of *Awqaf.* The function of the department is to acquire and regulate the donated properties and prepare and plan the production charts thereof for the maximization of the financial resources of the Jamaat.[233]

Aims and Objectives of Jamaat-i-Islami Jammu and Kashmir

In the Constitution *(Dastur)* of the Jamaat-i-Islami Jammu and Kashmir, the aims and objectives of the organisation are outlined as

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hereunder:

i) "The ideal of the organisation is to establish faith. The real objective for that is to obtain God's pleasure and to profit in the life hereafter"

ii) "Faith means that correct faith which God has been placing before the people of different countries, in different ages, through various Prophets and now has placed it before humanity at large through the last of His Prophets i.e. Muhammad (P.B.U.H). This now is the only authentic, safe and admitted faith (With God) and is named Islam"

iii) "This faith encircles the known and unknown and individual and collective phases of humanity. No department of life, the prayers, the morale, the economy, the civilisation and the politics, all are encircled by this (Faith)".

iv) "The best example of the establishment of this faith and a practical picture of the same is obvious from what Muhammad (P.B.U.H.) and his sincere followers *(Khulafai Rashidin)* did for it in its way of establishment".

v) "The fundamental belief of the Jamaat-i-Islami Jammu and Kashmir is (لاالٰہ الااللہ محمد رسول اللہ) i.e. there is no *Ilah* except *Allah*, Muhammad (P.B.U.H.) is His Prophet.

"This is to admit that *Allah* is the creator, the sustainer, the up-bringer, the Master, the Regulator and Lord of creation. No one shares Him at all in this respect or in any other way whatsoever".

The same constitution lays down Jamaat's line of action:

1. "In any decision it shall refer in the first instance to what God and His Prophet Muhammad (P.B.U.H.) have ordained. It would be only with the sanction of Islam that the organisation shall take a second course of action as a compulsory next step".

2. "The organisation shall never use such means as are against propriety, morale and honesty for its aims and objectives. It shall never undertake means that may be the cause of disturbance or any anarchy in the world".

3. "The organisation shall adopt democratic and lawful means for the good change and better fruitful revolution that it aims at".

4. "The organisation's call would be for the whole of humanity irrespective of sect, language, creed, colour, descent, nation or country. It is so because the nature of the *Dawah* demands the same".[234]

Ideology of the Jamaat:

The ideology of the Jamaat-i-Islami Jammu and Kashmir has been elaborated in various books, pamphlets, booklets, annual provincial and district reports, brochures and leaflets published from time to time. Its official organ the daily *Azan*[235] published from its central office at Srinagar has been the mainstay of propagating Jamaat's ideology and its methodology. However, the most crucial documents to understand its basic philosophy and its interpretation of Islam are the original writings of its founder- ideologue and philosopher Maulana Maududi, especially because, Jamaat-i-Islami in whatever its form and area of operation, still rely heavily on these writings for its ideology and thought.

Some of the most significant writings of Maulana Maududi which serve as the fountainhead of Jamaat's ideology are *Khutbat, Islami Hukumat Kis Tarah Qaim Hoti Hai, Quran Ki char Buniyadi Istilahein, Tafhim-ul-Quran, Tanqihat, Tafhimat, Sirat-i-Sarwar-i-Alam, Musalman aur Maujoodah Sayasi Kashmakash, Islami Riyasat, Al-Jihad-Fil-Islam, Risala Dinyat, Tajdeed-wa-Aha-i-Din, Parda, Rasail-wa-Masail,* etc. However, here we are concerned only with Jamaat-i-Islami Jammu and Kashmir, we shall be concentrating on the publications of Jammu and Kashmir Chapter. The significant books and pamphlets in this regard are *Tarikh-i-Tahrik-i-Islami, Introducing Jamaat-i-Islami, Tahrik-i-Islami: Ek Nazar Mein, Kiya Jamaat-i-Islam Firqah Parast Hai, Jamaat-i-Islami aur Intikhabat, Jamaat-i-Islami Jammu-wa-Kashmir Ki Talimi Sargarmiyan* etc.

The Jamaat considers itself as an ideologically universal organisation[236] whose activities cannot be confined to any one segment of human life. The whole human life with all its departments come under the purview of Jamaat's activities.[237] Islam is a universal message; it is for the entire mankind, therefore, Islam is concerned with each and every aspect of human life. In view of the same, Islamic movement has got to be a multi-dimensional revolution.[238]

The Jamaat does not consider itself as a mere "political" or "religious" or "reformative" party. It views itself as an ideological party, which is committed to a complete code of conduct *(Kamil Zabata-i-Hayat)*[239] for the entire human life. It is further committed to practically apply that code of conduct in the multifaceted human life. The Jamaat considers the wide-spread indifference towards God and disobedience to the mission of Prophet Muhammad (P.B.U.H.) as the root-cause of the contemporary social maladies.[240]

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The Jamaat deems itself committed to the implementation of fundamental principles of Islam in human life. It is convinced by its understanding of the Quran that Muslims have the divine mandate to establish an Islamic state and make Islam the dominant ideological and civilizational standard across the international scene.[241] The Jamaat struggles to call all the people of the world irrespective of all distinctions to the subordination to *Allah*. There cannot be any corner of life where man is exempted from the subordination to *Allah*. No area of human thought and action can be left to non-divine governance; personal life, community life, customs and practices, social institutions, economic bodies, judicial and legal chambers, commercial houses and political fora, all have got to be subjected to divine injunctions and directives.[242]

The Jamaat-i-Islami Jammu and Kashmir declares itself as committed to constitutional and democratic methods, for the attainment of its aims and objectives.[243] The Jamaat finds itself committed to exploit all modern mass media and other channels of communication to facilitate an Islamic revolution in the state of Jammu and Kashmir. The means Jamaat adopts for the attainment of its objectives must be virtuous and above board. The Jamaat-i- Islami Jammu and Kashmir does not consider any destructive activity as a legitimate way of achieving its ends.[244] It has no plans to run any underground outfit for arriving at its cherished goal.[245]

The Jamaat-i-Islami Jammu and Kashmir has often been accused of being a communal organisation by its religious opponents and political detractors. The Jamaat strongly refutes such an allegation as fabricated and concocted having nothing to support in the face of ground realities.[246] The Jamaat as it perceives itself considers it as one of its guiding principles to work for inter-religious and inter-communal harmony and good will. It deems it as its mission to lift mankind from communal, linguistic, sectional, sectarian and provincial biases and organise it on higher principles of humanity, morality and spirituality. It thinks that communal strifes, linguistic conflicts, sectarian disagreements and doctrinal divides negate the very mission of Jamaat-i-Islami.[247] The Jamaat offers its full moral, political, organisational and material support for eliminating such negative features from the human scene.

The charge of communalism, as Jamaat argues, is levelled by so called secularists, socialists andd democrats who have vested political and economic interests in perpetuating such myths against Jamaat in the state of Jammu and Kashmir. The Jamaat is bound by its constitution to preach the

gospel of " لاالہ الا اللہ " "There is no god but *Allah*" and the social, political, economic and moral implications thereof.[248] This message is universal and has nothing communal or sectarian about it. In fact all Muslims of the world accept this very proposition as the foundation of entire structure of Islam". Now if accepting the first *Kalimah* as the very basis of one's world view and value system amounts to practising of communal politics, all muslims of the world past, present and future, should be held equally responsible for the spread of communal approach.[249] The Jamaat-i-Islami Jammu and Kashmir believes in constitutional methods and democratic norms while preaching its message to all men and women of the world irrespective of any consideration whatsoever. The Jamaat cites examples where in cases of floods and fires, it has worked for the rehabilitation of Muslims, Hindus and Sikhs in Kashmir and minorities have testified to the sincere and impartial work done by activists of the Jamaat. When the holy relic of Prophet Muhammad (P.B.U.H.) was stolen in 1964 A.D. and there were wide-spread public demonstrations for the restoration of the same, only Jamaat-i-Islami Jammu and Kashmir saw to it that minority Hindu and Sikh communities of Kashmir are not looted or dishonoured.[250]

The Jamaat-i-Islami Jammu and Kashmir is convinced that no reform is possible in a society which is under a corrupt political regime. Under such a situation, believe the ideologues of the Jamaat, it is impossible to actuate either reform in individual lives or bring about social justice until and unless a just political system is established.[251] A corrupt government not only hinders the reformation of the society, it as well encourages anti-social elements who work for the disruption of the social fabric. Thus reads a publication of the Jamaat:

"The people interested in the application of Islamic system may try all political strategies and mechanisms to bring about social reformation. But they can never succeed in their drive for Islamisation if the political, administrative, economic and legal systems are supervised and manipulated by secular socialist capitalist forces, who are determined in using those systems for the non-Islamic purposes".[252]

In view of these indisputable considerations the Jamaat-i-Islami Jammu and Kashmir declares to establish such a state in Jammu and Kashmir:

1. "Which is committed to follow Quran and *Sunnah* and model of *Khalafat-i-Rashidah* and where the principles and directives of Islam are fully implemented".

2. "Which works for the elimination of vices, propagation of virtues as

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well as establishment of the *Kalima of Allah.*"

3. "Which eliminates every form of cruelty, illegitimacy, exploitation and immorality, reconstructs society on the basis of Islamic values and establishes justice in every aspect of life"

4. "Which is a welfare state, guarantees to every one of its citizens the basic necessities viz., food, clothing, shelter, education and medicare, opens up legitimate outlets of sustenance, bans up illigitimate outlets thereof, enhances the wealth of the country through all proper means and establishes an equitable system of distribution.

5. "Which understands the problems of people before they cry-out for their redressal and helps them before they ask for the same".

6. "Which really caters to the welfare of the people irrespective of race, caste, creed and religion and where the fundamental rights of the people are completely safe".

7. "Which is actually a democratic government established by the free and fair general elections and people have the right to easily demolish that Government through the exercise of free elections"

8. "Which protects all the genuine rights of the people, their life, property, possessions and honour and dignity".[253]

The Jamaat-i-Islami Jammu and Kashmir thinks that the quest for an Islamic state is not only justified on Quranic grounds and the example of the Prophet (P.B.U.H.) but it is obligatory on all genuine Muslims to strive for the establishment of an Islamic state. The Jamaat argues that ruling classes having vested interest in current exploitative system project a very false interpretation of Islam and accuse the activists of the struggle for an Islamic state to be selfish political careerists and opportunists, and what is more, communalists, obscurantists and revivalists. The vested interests argue that Islam is essentially a private or personal relationship with God and thus it is reduced to the inculcation of certain beliefs, practices, rituals and prayers.[254] The political, social, economic, educational, cultural and legal spheres of human life are relegated outside the purview of Islam, and because of which the so-called secularists, democrats and socialists find it easiest to amass huge fortunes by exploiting the innocent masses.[255] They argue that it is impossible and impractical to establish an Islamic state in the modern prograssive age. On the philosophical plane, these people have made distinction between religion *(Din)* and world *(Duniya)* and deem that Islam is incapable of leadership in modern times. Thus they project the activists

for the struggle of an Islamic state to be serving as a roadblock in the progress of Muslims across the entire Islamic belt of the globe.[256]

It is not the case that only secularists, socialists and democrats are opposing the establishment of an Islamic State. There are people who authentically believe in the tenets of Quran and prescriptions of the Prophet (P.B.U.H.) and, yet are opposing the very concept of an Islamic state. They advise Muslims to only polish their individual character and conduct in the light of Islamic standards and not heed towards other social and collective or political obligations. Such points of view are also very dangerous for Muslims.[257] Islam, according to Jamaat, is not just offering prayers, paying *zakat*, performing *Hajj*, keeping fasts in the month of *Ramadan* and mere verbalising authentically believing in the doctrine of *Tauhid.* They are necessary but not the whole of Islam. In addition to these, the struggle for the establishment of an Islamic state is a must for every Muslim. For who can be more authentically committed to and observant of the necessary obligations than the Prophet of Islam himself. But, he did not confine himself to the observances of these practices only. He challenged the entire power-structure of the Arabia of his times. Consequently, he was constantly tortured. He escaped several attempts on his life and was finally driven out of his beloved birth place. It clearly and sufficinetly indicates that Prophet was not just fighting for certain moral norms, but as a revolutionary par excellence, he was trying to restructure the political and economic *status quo* of his times. He was simultaneously setting an example for the *ummah,* to constantly strive for an Islamic state. He finally succeeded in establishing an Islamic state and himself presided over the same. After he passed away, his rightly guided caliphs Abu-Bakr, Umar, Usman and Ali kept the flag of Islamic state flying. It was a model state where highest moral standards were set in the conduct of political, administrative, and judicial affairs. It was a welfare state of exceptional equality, fellow-feeling and mutual cooperation.

Thus, the mission of prophethood was not just to impart a set of beliefs to the masses but to overmasteringly inculcate as well as establish Islam as a system of government, administration and justice on the people of the world.[258] It was to free mankind from self-fabricated and self-manufactured political, legal, administrative and cultural systems and subordinate it to the All-powerful and All-glorious *Allah.*[259] It is an enormous sin to consider Islam to be just a bundle of beliefs and rituals and separate it from the most vital issues of life; political, social and cultural.[260] Secularisation of politics, believes the Jamaat, will lead only to cruelty, oppression, exploitation and

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imperialism.[261] Modern man, despite his incredible technological sophistication and industrial development, is morally bankrupt and spiritually orphan and consequently, the world is groping in darkness for a life-giving world-view and an illuminating value-system. There is something wrong at the very bottom. The fault lies in basing politics on godlessness and negation of the life Hereafter.[262]

Jamaat-i-Islam Jammu and Kashmir sincerely believes that only Islam as against secular and liberal democracy can solve the intricated problems of modern human society. Therefore, Jamaat presents Islam as a way of life.[263] It wants to give Islam the commanding and the controlling powers over the entire human life. In view of the same, the Jamaat-i-Islami Jammu and Kashmir has been taking part in various Parliamentary, Assembly and Panachyat elections from time to time in the state of Jammu and Kashmir. It has provided a vast network of literature to young men and women in order to orientate their minds on Islamic lines. Besides, it publishes several journals for the dissemination of the fundamental principles of Islam. It has also established state-wide network of schools to educate young minds in Islamic values and ideals in their formative years.[264]

The Jamaat and Politics of Jammu and Kashmir:

The Jamaat-i-Islami takes active part in the politics of Jammu and Kashmir. The Jamaat decided to this effect after a lot of deliberation and theoretical discussion. The question was whether to take part in the election process or not. The crux of the matter was as to whether it can be a part of the system i.e. participating in the election process which it described un-Islamic. According to its professed ideology any system other than Islamic one was illegal and illegitimate. A hot discussion went on. Ultimately the Jamaat decided in favour of taking part in the election. Presently, it is a registered political party in Jammu and Kashmir.[265]

The proponents e.g. those who supported the idea of participation in the election process of the state put forward a number of arguments which are preserved in various publications of the Jamaat. These arguments show the political inclinations of the organisation and therefore mentioned below.

The Jamaat-i-Islami Jammu and Kashmir, while justifying its participation in elections maintains that such a participation is motivated by an urge to educate the individual and social character and conduct on moral and human criteria, instead of prevalent material and non-moral ones. The purpose is to inculcate the values of godliness, humanitarianism and

consciousness of afterlife by educating the masses through electoral platform and interventions in the proceedings of the legislative Assembly.[266] Secondly, the Jamaat wants to provide a viable alternative to the ruling parties, be it "National Conference" or "Indian National Congress". It wants to streamline the young people into constructive channels and educate them to the necessity of adopting democratic methods instead of violent ones.[267] Thirdly, the Jamaat maintains that it wants to end the endless exploitation and monopolisation of Kashmir's economic and commercial resources on the part of certain deeply entrenched vested political interests and use these resources for the general betterment of the people of the state. Fourthly, the Jamaat wants a radical change in educational system of the state which is motivated by material values and where there is no provision for moral emancipation and religious enlightment. The election can hopefully, lead Jamaat to a powerful position wherefrom the forces trading in immoral concerns can be defeated and constructive educational, civilizational and cultural values can be incorporated in the syllabi of the State.[268] Fifthly, the Jamaat is not motivated by temporal electoral gains. It has a perennial mission which is basically ideological and moral and there is no harm, if electoral platform can be fruitfully utilised for the upkeep of the basic Islamic beliefs and values.[269] Elaborating their concept of electoral process the ideologues of the Jamaat argue that a country where government is run on democratic lines; elections can lead to constructive social change and meaningful political revolution. But an essential condition for such a phenomenon to happen is that elections are held in a free and fair atmosphere and bureaucracy is not pressed into disfiguring the genuine mandate of the people. The propaganda machinery of the government is not exploited for the partisan ends of the ruling party. Every individual and party is given a free and open atmosphere to present their political ideology and electoral mainfesto. Voters are not given false promises or pressurized to vote for the ruling clique. The political parties make it a point to educate and civilize the conscience and consciousness of the people. They are exhorted not to make personal interests and priorities, wealth, pomp and show or power as deciding factors in making their electoral choices. The Jamaat-i-Islami Jammu and Kashmir precisely joins the electoral exercise to tone up the moral and ideological standards of the electoral process. Accordingly, Jamaat-i-Islami proposes six criteria which should guide the conduct of the voter while making his or her choice of a candidate. Three criteria are personal viz. a candidate's righteous conduct, his moral

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magnanimity and his selflessness and, three criteria may be said to be ideological viz. subordination to God *(Khuda Parasti)* belief in after life *(Akhirat pasandi)* and love of humankind *(Insan Dosti)*.[270]

Inspired by the above ideals, the Jamaat-i-Islami Jammu and Kashmir decided to use electoral platform for the furtherence of its genuine ideological and political purposes. The Jamaat joined the electoral fray in the punchayat elections held in 1962.[241] The Jamaat fielded its chosen candidates as independent ones. Again in 1969 panchayat elections in the State of Jammu and Kashmir, the Jamaat fielded its candidates, this time, on the party basis.[272] The Jamaat, later on, participated in mid term parliamentary elections from Anantnag and Baramulla Parliamentary constituencies, Mr.Hakim Ghulam Nabi and Mr.Syed Ali Shah Geelani being their candidates respectively.[273] The Jamaat lost both these constituencies.[274]

In the 1972 Jammu and Kashmir Assembly elections, the Jamaat again participated and this time five of its candidates were declared elected.[275]

The Jamaat participated in all subsequent Jammu and Kashmir Legislative Assembly elections held in 1977, 1983 and 1987. Only Syed Ali Shah Geelani could win on the Jamaat ticket from Sopore constituency in 1977 and 1987. He lost 1983 Assembly election from the same constituency to a National Conference nominee by a razor thin margin of 33 votes. The Jamaat alleges that "National Conference", the then ruling party, used bureaucracy and official machinery for its electoral purposes and saw to it that Jamaat's nominee is somehow defeated from Sopore constituency. In between these elections some by-elections were held in 1975. The Jamaat fielded Muhammad Ashraf Sahrai against the late Kashmiri leader Sheikh Muhammad Abdullah from Ghandarbal constituency in District Srinagar, Ali Muhammad Dar against late Mirza Muhammad Afzal Beg from Devsar constituency in Anantnag District and Hissamu-ud-Din Vakil against late Mubarak Shah from Tangmarg constituency in Baramulla District. However, it lost all these elections against the political heavy weights of "Jammu and Kashmir National Conference".

Educational Activities of the Jamaat:

Jamaat-i-Islami Jammu and Kashmir has virtually brought in an educational revolution in the state. The Jamaat has established a vast network of primary, middle level and secondary schools across the valley of Kashmir. It runs 116 schools, out of which four are High Schools, 29 are

middle schools, and 83 are primary schools. There are 207 schools for boys and 9 schools for girls. About 13000 students are studying in these schools. These schools are being staffed by 417 male teachers and 54 female teachers.[276] It has a full-fledged Department of Education to look after its school education programme. There is a Director of Education *(Nazim-i-Talimat)* who supervises the Department. There is a training school for the teachers where they are trained not only in methodology of education, but imparted ideology and philosophy of education as well.

The Jamaat's educational programme is a part of its wider ideological mission. It is a bitter critic of modern educational system and its basic philosophy. Modern system or system of education are inspired by western world-view which is thoroughly mechanistic and accept scientific verification as the only standard of truth, knowledge and value. Now if, scientific verification is accepted as the only criterion of truth, naturally, theology, religion, metaphysics, ethics are, therefore, deemed as unacceptable. Science will become the governing principle and controlling vision of human life. As a matter of fact, that is what has, precisely, been going on in the western Europe and northern America, especially since the second half of the 19th century. Scientifically informed and materialistically motivated facts and values were stuffed into the syllabi of western schools, colleges and universities.[277] With the emergence of eastern imperialism and consequent occupation of larger parts of Asia and Africa, Europe exported this materialistic and consumeristic mentality and culture to the so-called third world as well.

The Jamaat-i-Islami Jammu and Kashmir is not averse to the developments and achievements of natural sciences. They categorically affirm that the laws of Physics and Chemistry and principles of Biology discovered by western scientists cannot be bypassed by any system of education.[278] They have to form the part of any educational syllabi in any part of the world, if we want to produce good engineers, researchers, doctors, physicists, chemists, biologists and even social scientists.

However, the real problem of education is to develop good men of wholesome calibre and character. Such men cannot be developed by a study of principle of physics or chemistry or fundamentals of mathematics. We need a wholesome philosophy of education,[279] which can orientate youngmen and women of our times towards values and ideals which make human life meaningful and worthliving. Without having been subjected to a good philosophy of education modern man has lost all sense of values. He

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has been fed on the principles of materialism, utilitarianism and consumerism. So, he has completely turned out to be hedonist.[280] Great engineers are involved in great financial scandals, big politicians are trading in territories belonging to poor people,[281] and highly sophisticated teachers are selling knowledge to highest bidders. Same is the case with tradesmen, wholesale dealers, retailers, customers, labourers etc. Everybody is in search of opportunities to exploit them for his personal profit.[282] Modern education has given man technical training and sophistication. However, he needs to inculcate moral excellence if he is to live as a man.

The Jamaat-i-Islami, therefore, feels the responsiblity of presenting an alternative viewpoint about and system of education to the people of Kashmir.[283] Kashmir, in view of the Jamaat, need not necessarily be subjected to the so called modern philosophy of education. Jamaat-i-Islami deems it absolutely essential to found the educational structure of Jammu and Kashmir state on Quranic vision and example of the Prophet.[284] Jamaat is committed to educate the character and conduct of every Kashmiri young man and woman on Islamic lines. It wants to create a society in Kashmir where *Taqwa*[285] will be the only criterion of highness, greatness and glory. By founding educational system of Kashmir on Islamic principles, the Jamaat hopes to create a society where materialistic competition and social discord will be eliminated.

Thus we see Jamaat-i-Islami Jammu and Kashmir, working on its ideological lines, is effectively using all modern channels of communication for the attainment of its goals and objectives. It is fully involved in the electoral exercises from time to time, with a view to reach out general masses with its message for the establishment of an Islamic state. Besides, it brings out various Journals and regularly conducts seminars and conferences to convert public opinion towards its ideological and political programme. Its educational activities in the valley of Kashmir too are conducted to boost up its ideological outlook and political programme.

CONCLUSIONS

Islam has become the dominant component of Kashmiri identity and a transforming cultural, political and social force for the last seven hundred years. To bring out the chief currents of Kashmiri religious consciousness, a study of the modern religious trends that have worked themselves out in 20th century is essential.

In any study of the historical development of Islam in Kashmir the role played by the *sufis* and theologians such as Bulbul Shah, Mir Syed Ali Hamadani (Shah Hamdan), Mir Muhammad Hamadani, Mir Shams-ud-Din Iraqi, Sheikh Nur-ud-Din, Sheikh Hamaza Makhdoomi and others in the dissemination and inculcation of Islamic beliefs and values in the valley of Kashmir is evident. The intellectual contribution of such representative thinkers as Sheikh Yaqub Sarafi, Mulla Muhsin Fani, Mulla Kamal, Maulana Abdul Hakim, Khwaja Abdul Kasim and Maulana Anwar Shah cannot be ignored as it gives an overview of the impact of Islam on the cultural evolution of Kashmir.

The ideology and role of Anjuman-i-Nusrat-ul-Islam in modern Kashmir was initiated by the leading divine and theologian of late 19th century Kashmir Mirwaiz Maulana Ghulam Rasool Shah. The Maulana was led to launch Anjuman-i-Nusrat-ul-Islam in 1899 A.D. in view of the then prevailing socio-political situation in Kashmir. The state of Jammu and Kashmir was then under the yoke of Dogra Maharajas and the English missionaries had started their educational activities in Kashmir valley. The people of Kashmir were deeply demoralised and frustrated owing to their three hundred years old political subjugation and economic exploitation by the Mughals, Pathans, Sikhs and Dogras. In such a situation the Muslims of Kashmir had lost all the initiative necessary for the upkeep of their religious identity and cultural personality. Thanks to almost total illiteracy and complete lack of communication with the outside world, they had grown extremely credulous. The English missionaries were trying to attract the vulnerable sections of Kashmiri Muslims to Christianity. Such an obtaining situation was utterly unacceptable to Mirwaiz Ghulam Rasool Shah who was determined to do something to liberate the Muslims of Kashmir from such an agonising state of affairs.

He founded the Anjuman-i-Nusrat-ul-Islam in 1899 and subsequently established Islamia High School in the heart of Srinagar city. The first generatiion of Muslim matriculates including such leading lights of "Freedom Movement of Kashmir" as Ghulam Ahmad Ashai and Sheikh Muhammad Abdullah were the products of this very school. The

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Anjuman-i-Nusrat-ul-Islam also tried, according to its own lights, to preach Islam as ordained in the Quran and the *Hadith*. The Mirwaiz family, to which Maulana Ghulam Rasool Shah belonged, had been teaching the fundamentals of Islam to Kashmiris for hundreds of years. The Anjuman injected organisation, discipline and enthusiasm to do the same in a systematic way and on a wider scale. Previously, the Mirwaiz family had been confined to Srinagar city. Now the leading preachers of the family fanned out to all parts of the valley and developed a first-hand contact as well as dialogue with the masses of Kashmir. They did not take any radical sides in their theological dialogue. They confined themselves to the preaching of *Iman-Bi-Allah* (Belief in one God), *Iman-Bil-Risalat* (Belief in the Institution of Prophethood), *Iman-Bil-Akhirat* (Belief in the Day of Judgement) and *Amal-i-Salih* (Righteous conduct), etc.

The Anjuman-i-Ahl-i-Hadith, or what may be called as the fundamentalist trend was informally inaugurated and co-sponsored by Maulana Syed Hussain Batku of Srinagar and Maulana Muhammad Anwar Shah of Shopian. These men were inspired by the writings and preachments of leading *Ahl-i-Hadith* theologians such as Maulana Nazir Hussain of Delhi and Nawab Siddiq Hasan Khan of Bhopal. Subsequently, Maulana Batku and Maulana Shopiani raised the flag of *Ahl-i-Hadith* movement in Kashmir.

Differentiating sharply between original Islam as ordained in the Quran and the sayings and doings of the Prophet Muhammad (P.B.U.H.) and historical Islam as interpreted and projected in various Muslim societies, these men chose to call Kashmiri Mulsim society to the original Islam of the Quran and *Sunnah*. They mounted a commanding challenge and developed a powerful critique against the then prevaiing practices, mores and customs in Kashmiri Muslim society. Especially, they launched a frontal attack against what they perceived to be tomb-worship and *"peer-parasti"* encouraged by the collective authority of the *sufis* and *mullahs* of Kashmir. Naturally, the entire fraternity of *Maulvis, Muftis,* and *Sufis* of Kashmir launched a counter-attack on what they perceived and interpreted to be the "new-flanged" ideology of *Ahl-i-Hadith* leaders whom they described as *Kotas* and *Wahhabis*.

The leading activists of *Ahl-i-Hadith* called the Muslims of Kashmir to the simple message of Islam, viz. Unity and supremacy of Allah and finality of Prophet Muhammad's, dispensation. They stressed the need to abide by the injuctions of the Quran and the example of the Prophet. They did not regard deducations of *Hanafi, Maliki, Shafi'i* and *Hanbali* Schools of Jurisprudence as necessarily binding on the Muslim *ummah*. They rather stressed the need to apply independent reasoning *(Ijtihad)*. This was a bold-

rather a revolutionary stand in the traditionalised Kashmiri Muslim society whose staple intellectual and ideological diet for centuries was *taqleed* and *peer-parasti*. The pro-*taqlid* and traditionalist theologians of Kashmiri just could not stand to it and engineered counter-attacks to arrest the spread of this "dangerous" ideology. Thus, there was a virtual tug of war between the traditional *Maulvis* and activists of *Ahl-i-Hadith* during the 1920s, 1930s, and 1940s in the valley of Kashmir.

The Anjuman-i-Tabligh-ul-Islam or what may be designated as the traditionalist trend is a non-political organisation in the state of Jammu and Kashmir and is committed to the dissemination of Islamic theology, *Hanafi* Jurisprudence and *sufi* way of life. It was established in 1932 A.D. by the leading theologians of Kashmir with a view to counter the 'doctrinal fundamentalism' of Anjuman-i-Ahl-i-Hadith. Besides accepting Quran and *Sunnah* as the most authentic sources of guidance and enlightenment, it accepts the historical and cultural developments within the world of Islam as offering valid and genuine guidance for the Muslim *Ummah*. It is especially fascinated by the school of jurisprudence as established by Imam Abu Hanifa and the *Sufi* way of life sanctified by thousands of *sufis* and saints of the Muslim world in the fourteen hundred years long history of Islam. The Anjuman holds in high esteem the local saints of the valley as well. The Anjuman has been fighting on two fronts in its 60 year old struggle. It has vigorously opposed the doctrinal persuasion of Anjuman-i-Ahl-i-Hadith and also argued against the political programme of Jamaat-i-Islami Jammu and Kashmir. As the Anjuman perceives it, the *Ahl-i-Hadith* leaders are mere literalists and cannot appreciate the genuine spiritual movement of the *Sufis*. On the other hand, the leaders of the Jamaat-i-Islami tried to wage a political movement in the name of Islam that is not warranted by the injunctions of the Quran and the *Sunnah*. The Anjuman-i-Tabligh-ul-Islam emphasizes the view that Islam and contemporary politicking have nothing in common. Islam is a way of life and code of conduct having perennial relevance whereas politics addresses itself to the resolution of day to day problems. Therefore, in Anjuman's view, the proponents of an Islamic state are, in fact, struggling for personal power in the name of Islam. The Anjuman stands for the separation of politics and religion and emphasises the spiritual and moral function of religion as against its socio-political role.

The Jamaat-i-Islami Jammu and Kashmir, or what may be called as the theocratic trend in Kashmir, was inspired by simple and clear, and yet profoundly bewitching writings of Maulana Syed Abul Ala Maududi. Maulana Sad-ud-Din, Maulana Ghulam Ahmad Ahrar, Qari Saif-ud-Din, Maulana Hakim Ghulam Nabi and Syed Ali Shah Geelani, all of whom are

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still piloting the destiny of the Jamaat, have been the chief ideologues and leaders of this movement since its inception in the valley in 1944 A.D.

The Jamaat offers one of the most radical reinterpretations of Islamic world-view and value system. The Jamaat is thoroughly dissatisfied with the existing social, political and economic systems of Kashmiri society. In view of the Jamaat, modern Kashmiri society like the rest of the societies needs a thorough check-up and a complete overhauling. It has been corrupted by materialistic, mechanistic, secularistic and socialistic ideologies. All social, political and economic arrangements and mechanisms pre-suppose a materialistic philosophy and the problems confronting modern society are sought to be resolved through recourse to so-called secular democratic methods of social change. The value system emanating from such a philosophical perspective will naturally be informed by considerations of material gain and hedonistic pleasure. The whole educational programme will be geared up to prepare young men and women to play a highly possessive, exploitative and competitive role leading to an unequal, unjust and unkind social order.

Therefore, Jamaat-i-Islami Jammu and Kashmir addresses itself to the task of reorienting the ideological and consequent social, political, economic as well as educational priorities of Kashmiri Muslim society. Basically, it is an ideological movement and considers its mission to implement the fundamental principles of Islam in human life. It has been untiringly struggling for the establishment of an Islamic state. It views Islam as a complete code of conduct. Islamic principles, directives and injunctions must be implemented in all areas of human life; social, political, legal, educational and commercial, etc. The Quran and Sunnah offer guidance in all walks of life. Islam is not a set of rituals, customs and prayers. It is a way of life both at the individual and social levels, and offers an integrated set of guidelines for the reformation of individual and collective life. The Jamaat-i-Islami Jammu and Kashmir emphasizes that it is obligatory on all Muslims to struggle for the establishment of an Islamic state and society. They cite Qurnic verses and examples of the Prophet to buttress their claim and use public platforms and mass-media to propagate their ideological version of Islam.

In view of the above, Jamaat-i-Islami Jammu and Kashmir has been taking part in electoral exercises in the state and lobbying for the Islamisation of the polity, economy and society of the state. It has also expanded a vast network of schools in the valley with a view to educate the young minds to join in the struggle for a social order where all problems can be settled in the light of Quranic guidance.

All the four main trends in modern Kashmir discussed in this dissertation share the world view and value-system as outlined in the Quran and *Sunnah*. The reformative trend represented by Anjuman-i-Nusrat-ul-Islam, the fundamentalist trend represented by Anjuman-i-Ahl-i-Hadith, the traditionalist trend represented by Anjuaman-i-Tabligh-ul-Islam and the revivalist trend represented by Jamaat-i-Islami subscribe to the basic doctrines of the Quran. They believe in one Supreme God, in the authenticity of Propehthood and in the final accountability of all men on the Day of Judgement. Similarly, the categorical injunctions of the Quran and dos and do-nots as exemplified in and sanctified by the *Sunnah* too are subscribed to by all the four trends.

However, despite this shared vision, the disagreements and differences among these trends crop up in view of the differing empahsis and priorities of these organisations. The least controversial amongst these four trends is the stand taken by Anjuman-i-Nusrat-ul-Islam. This Anjuman expounds a fairly orthodox belief-cum-value system of Islam and concentrates its attention on the social reform and educational awakening of Kashmiri Muslims. It does not advance any radical ideological view of Islam nor does it engage in any doctrinal disputation.

The other three trends take radical positions and, therefore, have been highly controversial in modern Kashmir. The fundamentalist trend piloted by Anjuman-i-Ahl-i-Hadith has been one of the most radical critiques of the beliefs, values and attitudes, nurtured by Kashmiri Muslim society over the centuries. The Anjuman-i-Ahl-i-Hadith launched a powerful attack on the wide-spread practice of tomb worship and '*pir parasti*'. The entrenched *Mulladom* of Kashmir felt deeply agitated and organised a powerful counter-attack on the leading lights of Ahl-i-Hadith movement.

A complete overhauling of any society at any point of time is always impossible. Therefore, one can safely say that the protagonists of *Ahl-i- Hadith* movement did not register a complete success in Kashmiri Muslim society as they simply could not. However, they did make a considerable impact. They energetically espoused the viewpoint that only the Quran and the *Sunnah* are the authoritative sources of Islamic beliefs and values and anything not sanctioned by these sources has to be outrightly rejected as an un-Islamic innovation. This challenged the Islamic legitimacy of beliefs, customs and practices generated and sustained by local, cultural and historical factors in Kashmir. A new climate of opinion was generated in which age-long customs and traditions were questioned and their relevance re-examined.

In response to the attack of *Ahl-i-Hadith* movement a section of the traditionalist *ulama* of Kashmir launched Anjuman-i-Tabligh-ul-Islam and

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their effort was to preserve the historical Islam in all its entirety. Accepting the supremacy and ultimacy of the Quran and the *Sunnah* of the Prophet, they concentrated their attention on the dissemination and preservation of what they described as *Hanafi Maslak and Sufi Mashrab.*

According to these *ulama* everyone cannot be deemed qualified to understand the *Sharia* and *Tariqa* or legal principles and spirital core of Islam. The most judicious jurisprudential derivations and deductions from the Quran and the *Sunnah* have been worked out by Imam Abu Hanifa and the subsequent theologians and scholars of *hanafi Maslak* and the method of appreciating the spiritual core of Islam has been correctly, practised and recommended by *Sufis* and Saints from time to time. The theologians and *Sufis* together constitute what has been termed as *Salaf-i-Salihin* or "righteous predecessors", and therefore, as the *ulama* belonging to Anjuman-i-Tablighul Islam argue, it is obligatory on Muslims of our times to follow the path charted out by them. This line of thinking is still mostly prevalent among the masses of Kashmir, and, therefore, the Anjuman-i-Tabligh-ul-Islam may be said to be representing the mainstream of Kashmiri Muslims. The Anjuman is a powerful conservative trend.

Jamaat-i-Islami Jammu and Kashmir, presents a radical reinterpretation of Islam. Jamaat-i-Islami defines Islam as a complete code of conduct and struggles to establish an Islamic state within which the social, economic, legal educational and cultural problems can be tackled in the light of Quranic directives and injunctions. In view of the same, Jamaat has been participating in elections from time to time and has considerably expanded its political base in the state of Jammu and Kashmir. Thus it has come into direct confrontation with secular political parties in the state such as Indian National Congress and Jammu and Kashmir National Conference.

From the doctrinal point of view Jamaat-i-Islami accords well with the Anjuman-i-Ahl-i-Hadith. The Jamaat too thinks the traditional tomb-worship and *pir-parasti* among Kashmiri Muslims as unacceptable in the light of uncompromising monotheism projected in the Quran, although the Jamaat has been more discreet, and tactful in opposing these practices than the leaders of Anjuman-i-Ahl-i-Hadith. Nevertheless, it has attracted wide-spread opposition both from leaders of Anjuman-i-Tabligh-ul-Islam and unattached theologians for not showing due regard to shrines and tombs wherein venerable spiritual personages are deemed to be taking their perennial repose. This stand has generated wide-spread resentment among the masses of Kashmir and has heavily told upon the political fortunes of the Jamaat as well. However, by projecting and advocating the completionist version of Islam, the Jamaat has succeeded in redefining the political agenda

of the state of Jammu and Kashmir.

While making a survey of Muslim religious trends in modern Kashmir, the most crucial methodological question that can crop up for any student of Islamic studies is as to how to explain this theological disagreement. No neat answer can be paraded by way of explanation. Possibly the disagreements arise because of the basic orientations that inspire, activate and sustain these differing trends. The Anjuman-i-Nusrat-ul-Islam is primarily interested in social reform through discourses from pulpits and educational awakening. Since it neither engages in doctrinal disputes nor carries out any religion-based political programme, it remains fairly non-controversial in the modern religious scenario of Kashmir. The Anjuman-i-Ahl-i-Hadith is basically motivated by a quest for doctrinal purity. In this quest it has often engaged in sharp definitions and neat categorisations. This has invited sharp reactions from Anjuman-i-Tabligh-ul-Islam. The two sides have been engaged in heavy scholastic and theological cross-fire and exchanged sharp charges and counter-charges in between them. The Jamaat-i-Islami advocating doctrinal purity as well as Islam-based political programme has been attacked from various quarters; the *ulama,* the leaders of Anjuman-i-Tabligh-ul-Islam, the secularist political class etc.

In order to fully grasp this ongoing theological disagreement in the valley of Kashmir, one is tempted to suggest that an Advanced Institute of Islamic Studies be established there which can conduct both intensive and extensive research on Muslim religious trends, often complex and intermingled, in the light of contemporary social scientific investigations and form a multidisciplinary methodological perspective. Theological disagreements stem from various factors. We need to grasp the sociological, psychological, political and economic dynamics and above all ideological and philosophical motivations to arrive at a judicious understanding of a theological disagreement.

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Footnotes

1. Sufi G.M.D., *Islamic Culture in Kashmir*, New Delhi, 1979, p.14.
2. *Ibid.*,
3. *Ibid.*, p.15.
4. *Ibid.*, p.20.
5. Kapur M.L., *Kingdom of Kashmir*, Jammu nd, p.25.
6. *Zutshi N.K. Sultan Zainul Abidin of Kashmir*, Jammu, 1976, p.1.
7. *Ibid.*, p.2.
8. *Ibid.*, p.3.
9. Hassan Mohibbul, *Kashmir Under the Sultans*, Srinagar, 1959, p.33.
10. Zutshi N.K., *op.cit.*, p.8.
11. The original name of Bulbul Shah is said to have been Syed Abdur Rehman, though some believe it to be Syed Sharaf-ud-Din, while others call him Sharaf-ud-Din Syed Abur Rehman Turkistani. Some think that he was a disciple of Shah Niamat-ul-Lah Wali, a Khalifa of *Suhrawardy Tariqa.*
12. Hassan Mohibbul *op.cit.*, p.39.
13. Kapur M.L., *op.cit.*, p.319.
14. *Ibid.*, p.319.
15. Sufi G.M.D., *op. cit.*, p.35; Bamzai P.N.K., *A History of Kashmir Political* Social* Cultural*, Delhi, 1962, p.482.
16. Kapur M.L., *op.cit.*, pp.319-320.
17. *Ibid.*, p.320.
18. Sufi G.M.D., *op.cit.*, p.35.
19. *Ibid.*, p.36; Bamzai, P.N.K., *op.cit.*, p.483.
20. Bamzai P.N.K., *op.cit.*, p.483.
21. Sufi G.M.D., *op.cit.*, p.37.
22. *Ibid.*, p.38; Sufi G.M.D., *Kashmir*, Vol.1, New Delhi, 1974, p.89.
23. Bamzai P.N.K., *op.cit.*, p.485; Kapur M.L., op.cit., 323.
24. Rafiqi A.Q., *Sufism in Kashmir (14th-16th Century)*; Delhi, nd. p.100, Sufi G.M.D., op.cit., p.39.
25. Bamzai P.N.K., *op.cit*, p.287, Ibid. p.39.
26. Sufi G.M.D., *op.cit.*, p.39. Rafiqi, A.Q., op.cit., p.100.
27. Sufi G.M.D., *Kashmir*, vol.1, New Delhi, 1974, p.93.
28. According to Mohibbul Hassan, *Kashmir Under Sultan.* Mir Mohammad stayed in Kashmir only for a period of 12 years.

29. Sufi G.M.D., *Islamic Culture in Kashmir*, New Delhi, 1979, p.39.
30. *Ibid.*, p.43.
31. Kapur M.L., *op.cit.*, pp.133-134.
32. *Ibid.*, p.325.
33. *Ibid.*, pp.133-134.
34. Sufi, G.M.D. *Islamic Culture in Kashmir*, p.39.
35. Sufi G.M.D., *Kashmir* Vol.1, p.98.
36. Rafiqi A.Q., *op.cit.*, p.136; Bamzai P.N.K., *op.cit.*, p.488.
37. Rafiqi A.Q., *op.cit.*, p.152.
38. *Ibid.*, p.155.
39. *Ibid.*, p.156.
40. Sufi G.M.D., *Islamic Culture in Kashmir*, p.46.
41. Rafiqi A.Q., *op.cit.*, 217; Bamzai P.N.K., *Kashmir and Central Asia*, N. Delhi, 1980, p.215.
42. Rafiqi A.Q., *op.cit.*, p.217.
43. *Ibid.*, p.23; Bamzai, P.N.K., *History of Kashmir Political* Social* Cultural*, p.491.
44. Sufi G.M.D., *Kashmir*, Vol.1, p.113.
45. Bamzai P.N.K., *History of Kashmir, Political, Social, Cultural*, p.491.
46. Rafiqi A.Q., *op.cit.*, p.24.
47. Sufi, G.M.D., *Islamic Culture in Kashmir*, p.47.
48. Kapur M.L., *op.cit.*, p.123.
49. *Ibid.*, pp.181-195.
50. Sufi G.M.D., *Islamic Culture in Kashmir*, p.287.
51. Bukhari S.M. Farooq, *Kashmir Main Islami Saquafat Key Tareekhi Marahil*, Srinagar, 1987, p.33.
52. Sufi G.M.D. *Islamic Culture in Kashmir*, p.287.
53. Bukhari S.M., Farooq, *op.cit.*, p.42; Sufi G.M.D. *Islamic Culture in Kashmir*, p.147.
54. Sufi G.M.D. *Islamic Culture in Kashmir*, pp.147, 48.
55. Bukhari S.M.Farooq, *op.cit.*, pp.53-54.
56. Sufi G.M.D. *Kashmir*, Vol.II, p.347-48.
57. Bukhari S.M.Farooq, *op.cit.*, p.107.
58. Sufi G.M.D. *Kashmir*, Vol.II, p.349.
59. Sufi G.M.D. *Islamic Culture in Kashmir*, p.149.
60. *Ibid.*, p.150.
61. Sufi G.M.D. *Kashmir*, Vol.II, pp.358-65.

62. Bamzai P.N.K., *Kashmir and Central Asia,* p.215.
63. It consists of twelve main sections, each section called *Talim*. The sections are as hereunder: (i) Parsis, (ii) Hindus including Sikhs, (iii)Qara Tibbâtes (iv) Jews, (v) Christians (vi) Muslims (vii) Sidiqis (viii) Wahidis (ix) Raushnais (x) Ilahis (xi) Philosophers (xii) Sufis. The author of Dabistan has given a learned interpretation of these religions and sects and provided useful information regarding the same as well.
64. Sufi G.M.D., *Islamic Culture in Kashmir,* pp.154-61.
65. Sufi G.M.D., *Kashmir*, Vol.II, p.375-77.
66. Sufi G.M.D., *Islamic Culture in Kashmir,* p.162.
67. *Ibid.*, p.162-65.
68. Sufi G.M.D., *Kashmir,* vol.II, p.380-81.
69. Sufi G.M.D., *Islamic Culture in Kashmir*, p.167.
70. Monthly *Nusrat-ul-Islam* Special issue in the honour of Maulvi Rasool Shah, Srinagar, nd. p.42.
71. *Ibid,* p.43.
72. Khan G.H., *Freedom Movement in Kashmir (1931-40)*, New Delhi, 1980, p.60; *Quawaid-wa-Zawabit Anjuman Nusrat-ul-Islam Srinagar Kashmir,* Srinagar, 1954, p.4.
73. *Quawaid-wa-Zawabit Anjuman Nusrat-ul-Islam Srinagar Kashmir,* Srinagar, 1954, pp.4-5.
74. *Ibid.*, p.4.
75. *Ibid.*, pp.5-6.
76. *Ibid.*, p.7-8.
77. Mirwaiz Moulvi Mohd. Farooq; *Anjuman-Nusrat-ul-Islam Srinagar, History-Achievements-plans*, Srinagar nd. pp.4-5.
78. Maulvi Muhammad Yahaya, *Halat-wa-Rudad,* Srinagar, 1951-52, p.8. *Anjuman Nusrat-ul-Islam Srinagar, Kashmir*, Annual Report of 1953, 54, 55, 56, p.6.
79. Khan G.H., *op.cit.*, p.61.
80. *Ibid.*, p.70.
81. *Ibid.*, p.71.
82. Jammu & Kashmir Muslim Conference was established in 1931 under the leadership of Shaikh Muhammad Abdullah.
83. It was founded in 1964 under the leadership of Maulvi Muhammad Farooq.

84. Khan G.H., *op.cit.*, p.61.
85. The translation of Quran, *Bayan-ul-Furqan-Al-Maruf Taleem-al-Quran* was published in three volumes. The first volume was published in 1973, second volume in 1976 and the third and last volume in 1982.
86. Monthly *Nusrat-ul-Islam* August 1984, pp.11-12.
87. Mirwaiz Molvi Mohd. Farooq, *op.cit.*, p.2.
88. *Ibid.*, p.3.
89. *Ibid.*, p.3.
90. Speech delivered by Munshi Ghulam Khadim at the Second Annual Session of the Anjuman Nusrat-ul-Islam *Halat-wa-Rudad,* p.41.
91. Speech delivered by Sad-ud-Din Shawal at the Second Annual Session of Anjuman-i-Nusrat-ul-Islam, *ibid.*, p.63.
92. Maulvi Mohd. Farooq : *Anjuman Nusrat-ul-Islam*, Kashmir, *Tarikh, Khidmat, Mansuby,* Srinagar 1982, p.16., *Nusrat-ul-Islam Special Issue in the honour of Maulvi Rasool Shah,* nd. Srinagar, p.44.
93. Mirwaiz Maulvi Mohd. Farooq. *Anjuman-i-Nusrat-ul-Islam Kashmir, Tarikh, Khidmat, Mansuby,* p.17.
94. *Ibid.*
95. The College was founded on November 5, 1961, see *the proceeding of sixty third Annual Report of the Anjuman*, p.1.
96. Monthly *Nusrat-ul-Islam*, September, 1985, p.60.
97. Monthly *Nusrat-ul-Islam,* November 1985, p.12.
98. Khan G.H. op.cit., p.64.
99. *Ibid.*, pp.64-65.
100. *Ibid.*, p.65.
101. *Ibid.*, pp.65-66.
102. Khan G.H. *Freedom Movement in Kashmir (1931-40)*, p.66.
103. For detailed account of the origin and development of *Ahl-i-Hadith* movement see:
    (a) SH. Anayatullah - "*AHL-I-HADITH*", in *Encyclopedia of Islam* (2nd Ed.), Vol. 1, Leiden, 1960, pp.259-260.
    (b) Metcalf B.D. *Islamic Revival in British India, Deoband, (1860-1900),* New Jersey 1983.
    (c) Mir Maulana Mohammad Ibrahim Sialkoti, *Tarikh-Ahl-i Hadith,* New Delhi 1953.
104. SH. Anayatullah, *op.cit.*, p.259.

105. Shah Wali-ullah, *Hujjat-ullah-Al-Baligha*, translation of the chapter on *Tauhid* by Dawood Ghazanavi, pp.11-13, cited by Bashir Ahmad Bhat in his unpublished doctoral thesis, entitled *Wahabi Movement in Northern India,* submitted in the Department of History, University of Kashmir, p.94.
106. *Ibid.*
107. Sufi Ahmed Muslim, *Tarikh Ahl-i-Hadith Jammu and Kashmir,* Srinagar 1984, pp.65.
108. He was a resident of Batakpora near Madeen Sahib in Srinagar. He was named Batku by the *Mullahs* after the name of his Mohalla Batakpora. His dates of birth and death could not be traced.
109. Shopaini, Maulana Anwar Shah *Basharat-al-Mumineen,* Srinagar, nd. p.36.
110. Monthly *Muslim,* April 2, 1958, pp.11-12.
111. Shopaini, Maulana Anwar Shah, *op.cit.*, p.36.
112. Shah Hasan, *Tarikh-i-Hasan*, Vol.1 (R.P.D.), Srinagar, p.442.
113. Sufi Ahmad Muslim, *op.cit.*, pp.276-279.
114. Shah Hasan, *op.cit.,* p.442.
115. Lawrence W.R., *The Valley of Kashmir,* London 1895, p.285.
116. Sufi Ahmad Muslim, *op.cit.*, p.97.
117. *Ibid.*, pp.101-102.
118. Zaldagar Mosque was the first religious institution built up by Anjuman Ahl-i-Hadith in the valley of Kashmir. Sufi Muslim Ahmad in his book *Tarikh-Ahl-i-Hadith Jammu and Kashmir* mentions that there are two versions as to when the Mosque was founded. Sufi opines that it was founded either in 1912 A.D. or in 1921. See pp.112-113.
119. Sufi Ahmad Muslim, *op.cit.*, pp.112-113.
120. *Ibid.*, pp.115-119.
121. Monthly *Muslim* February 2, 1944, p.11
122. Not *Rafidites* as the *Shias* are usually called but from their practice of *Rafa-i-Yadain.*
123. Nickname for *Ahl-i-Hadith* activists.
124. Sufi Ahmad Muslim, *op.cit.*, p.99.
125. *Ibid.,* p.267.
126. *Ibid.*, p.267.
127. *Ibid.*, p.123.

128. *Ibid.*, p.124.
129. *Ibid.,* p.125.
130. *General Report Jamiat-i-Ahl-i-Hadith Jammu and Kashmir,* 1958, p.5.
131. Sufi Ahmad Muslim, *op.cit.*, p.127.
132. *Ibid.*, p.133.
133. *Ibid.*, p.134.
134. *Ibid.*, p.129.
135. *Ibid.*, p.130.
136. Khan M.I., *History of Srinagar*, Srinagar 1978, p.108.
137. Monthly *Muslim* May 1943, p.7.
138. *Qabl-i-Zawal* was probably raised for the first time in the history of Islam in Kashmir.
139. Sufi Ahmad Muslim, *op.cit.*, p.212.
140. Shah Wali-ullah *Hujjat-al-Baligha*, trans. of the chapter on *Tauhid* by Dawood Ghaznavi, pp.11-13, cited by Bashir Ahmad Bhat in his unpublished Doctoral Thesis entitled *Wahabi Movement in Northern India*, submitted in the Department of History, University of Kashmir, p.94.
141. Metcalf B.D., *op.cit.*, p.283.
142. Sufi Ahmad Muslim, *op.cit.*, p.80.
143. *Ibid.,* p.88.
144. *Ibid.*, p.68.
145. Khan M.I., *op.cit.*, p.107.
146. Shopaini, Maulvi Anwar Shah, *op.cit.*, pp.36-37.
147. Sufi Ahmad Muslim, *op.cit.,* p.45.
148. *Ibid.*, p.60.
149. *Ibid.*, p.61.
150. *Ibid.,* p.63.
151. *Ibid.*,
152. *Ibid.*
153. *Ibid.*, p.61.
154. *Ibid.*, p.61.
155. *Ibid.*, pp.61-62.
156. Sufi Ahmad Muslim, *Tarikh Ahl-i-Hadith Jammu and Kashmir,* p.182.
157. *Anjuman-i-Tablighul Islam Jammu & Kashmir Ka A'in Nasbul 'Ain Awr Agraz-wa-Maqasid,* 1972, p.5.
158. *Ibid.*, p.5.

159. Monthly *Al-Tabligh*, August-September, Srinagar, 1975, p.1.
160. Monthly *Al-Tabligh* April-May 1974, p.27.
161. *Anjuman-i-Tablighul Islam Jammu-wa-Kashmir Ka A'in Nasbul 'Ain Awr Agraz-wa-Maqasid,* 1972, p.5.
162. *Ibid.*
163. *Ibid.*
164. *Ibid.* p.7
165. *Ibid.*
166. *Ibid.*
167. *Ibid.*
168. *Ibid.*
169. *Ibid.*
170. *Ibid.*, p.8.
171. *Ibid.*, p.9.
172. *Ibid.*
173. *Dastoor Asasi Dar-ul-Ulum Hanafiyah,* Srinagar, 1980, p.4.
174. *Ibid.*, p.6.
175. *Anjuman-i-Tablighul Islam: Jammu-wa-Kashmir ka A'in Nasbul 'Ain Agraz-wa-Maqasid,* 1972, p.10.
176. *Ibid.*, pp.13-14.
177. *Ibid.*, pp.14-17.
178. *Ibid.*, p.14.
179. *Ibid.*, p.16-17.
180. *Ibid.*, p.17.
181. *Ibid.*, pp.20-22.
182. *Ibid.*, pp.24-26.
183. *Ibid.*, pp.27-28.
184. *Ibid.*, p.28.
185. *Ibid.*, p.30.
186. *Ibid.*, pp.20-23.
187. *Ibid.*, p.30.
188. *'Uboori-Dastoor* adopted by the Anjuman in January 1988 and published by new Kashmir press 1988.
189. Commintments of the Anjuman Tablighul Islam are projected on the back page of every monthly issue of *Al-Tabligh* and *Al-Itiqad.*
190. *Ibid.*
191. *Khutba-i-Sadarat* delivered at Khunmuh by Maulana Mohammad

Qasim Shah Bukhari 21 August, 1988, p.4. *Iftitahi Khitab* delivered by Maulana Muhammad Qasim Shah Bukhari to *Majlis-i-Shoora* on 13th of May 1979 at Srinagar, p.4.
192. *Khutba-i-Sadarat, op.cit.*, p.4.
193. *Ibid., Iftitahi Khitab, op.cit.*, p.4.
194. *Mahfil-i-Rahmat-Lil-Almin* an Address delivered by Syed Mohammad Qasim Shah Bukhari in *Seerat* convention held at Islamabad on 4 September 1988, p.9.
195. *Khutba-i-Sadarat* delivered at Khunmuh by Syed Muhammad Qasim Shah Bukhari, 21 August 1988, p.4.
196. *Ibid.*, p.7.
197. Monthly, *al-Itiqad*, Srinagar, September, 1986, p.28.
198. *Iftitahi Khitab:* An address to *Majlis-i-Shoora* of All Jammu and Kashmir Anjuman Tablighul Islam by Mohammad Qasim Bukhari, 1979, p.4.
199. *Ibid.*
200. *Ibid.*, p.5.
201. *Ibid.*,
202. *Ibid.*
203. *Ibid.*, p.6.
204. *Ibid.*, p.6.
205. *Ibid.*
206. *Ibid.*, p.7.
207. *Ibid.*
208. Monthly, *Al-Tabligh*, August-September 1975, p.13.
209. *Ibid.*
210. *Ibid.*
211. *Ibid.*
212. Monthly *Al-Itqad*, September, 1986, p.29.
213. Monthly : *al-Tabligh*, September, 1975, pp.13-14.
214. *Ibid.*, p.3.
215. *Ibid.*
216. *Ibid.*
217. *Ibid.* p.5.
218. *Ibid.*,
219. *Uburi Dastoor, op.cit.*, p.10.
220. *Ibid.*, p.11.
221. *Ibid.*

222. *Ibid.*
223. *Ibid.*, p.12.
224. *Ibid.*
225. Monthly *Al-Tabligh* April-May, 1974, p.28.
226. *Khutba-i-Sadarat* : A lecture delivered by Maulana Syed Qasim Shah Bukhari at Khunmuh on 21st August 1988, p.12.
227. *Dastoor-i-Asasi, Darul-Ulum Hanafiyah*, Srinagar, 1980, p.4.
228. The book has been published recently with the title *Tahrik-e-Azadi-e-Hind aur Musalman*
229. Maulana Maududi, *Rudad Jamaat-i-Islami,* part I, Hyderabad nd., p.3.
230. *Ibid.*, pp.8-9.
231. Sad-ud-Din: *Introducing Jamaat-i-Islami Jammu and Kashmir*, Srinagar nd. p.1.
232. The above account is based mainly on personal interviews of various functionaries of Jamaat-i-Islami Jammu and Kashmir, at its state Headquarter R.C.Road, Srinagar, Kashmir.
233. *Riyasti Jammu-wa-Kashmir Tarikh Islamia Ek Nazar Mein,* a pamphlet published by Jamaat-i-Islami Jammu and Kashmir, Srinagar, nd. pp.7-8.
234. Sad-ud-Din, *op.cit.,* pp.3-5.
235. The *Azan* is the official organ of Jamaat-i-Islami Jammu and Kashmir, In the beginning it was started as a monthly. Then it became weekly and later on it was published as a daily.
236. Riyasati Jammu-wa-Kashmir *Tarikh Islami Ek Nazar Mein, op.cit.,* p.3.
237. Monthly *Azan,* October Srinagar, 1961, p.10.
238. Riyasat-i-Jammu-wa-Kashmir *Tarikh Islami Ek Nazar Mein, op.cit.,* p.3.
239. *Ibid.*
240. *Ibid.*
241. *Jamaat-i-Islami Aur Panchayati Intikhabat,* published by Election Board of Jamaat-i-Islami District, Barmulla-Sopore Kashmir, 1969, p.4.
242. *Ibid.*
243. Monthly *Azan* August 1960, p.20.
244. *Jamaat-i-Islami Aur Panchayati Intikhabat,* p.5.
245. *Ibid.*

246. *Kiya Jamaat-i-Islami Firqah Parast Hai,* A Report published by Jamaat-i-Islami Jammu and Kashmir, Srinagar 1962. p.3.
247. *Jamaat-i-Islami Aur Panchayat Intikhabat, op.cit.*,p.5
248. *Kiya Jamaat-i-Islami Firqah Parast Hai, op.cit.*, p.4
249. *Ibid.*, p.6.
250. *Ibid.*, p.7.
251. *Riyasat Jammu-wa-Kashmir Mein Tarik Islamie Ek Nazar Main, op.cit.,* p.3.
252. *Ibid.*, p.5.
253. *Ibid.*, p.6.
254. Monthly *Azan*, August 1960, p.18.
255. Hissam-ud-Din, *Shubai-Amoor Parlimain Jamaat-i-Islami Jammu and Kashmir Ki Report.* Srinagar, 1974, p.3.
256. *Ibid.*, p.4.
257. *Ibid.*, p.5.
258. *Ibid.*, 8.
259. *Ibid.*
260. *Ibid.*, 15.
261. *Ibid.*
262. *Ibid.*, p.16.
263. *Ibid.*
264. *Ibid.*
265. Presently Jamaat is banned. It has been banned several times. It was banned during emergency days (1975-77). Presently it was banned in 1990 when wide-spread violence and militancy rocked the state.
266. Geelani S.A. Shah: *Baramulla aur Anantnag Mein Intikhabi Dhandliyon Ki Tafsil*, New Delhi, 1971, pp.3-4.
267. *Ibid.*, p.4.
268. *Ibid.*, p.5.
269. *Ibid.*
270. *Jamaat-i-Islam Aur Panchayati Intikhabat.*, p.7.
271. *Ibid.*, p.8.
272. *Ibid.*, p.8.
273. Geelani, S.A., *op.cit.,* pp.1-2.
274. The Jamaat has given graphic details of widespread rigging by the official missionary in response to the dictate of the then ruling party of Jammu and Kashmir, "Indian National Congress", consequent upon

which Congress nominees from both these constituencies were declared as elected.

275. (a) Quari Saif-ud-Din from Khanyar Constituency, District, Srinagar.
(b) Syed Ali Shah Geelani from Sopore Constituency, District Baramullah.
(c) Abdul Razaq Mir from Nindi constituency, District Anantnag.
(d) Ali Muhammad Dar from Homshali Bhug constituency, District Anantnag.
(e) Ghulam Nabi Naushahri from Jadibul contituency, District Srinagar.
276. *Jamaat-i-Islami Jammu-wa-Kashmir ki Talimi Sargarmiyan*; by Directorate of Education R.C.Road, Srinagar, pp.4-5.
277. Monthly *Azan* November, 1955, p.16.
278. *Ibid.*, p.15.
279. *Ibid.*
280. Monthly *Azan* December 1955, p.18.
281. *Ibid.*
282. *Ibid.*
283. *Ibid.*, p.19.
284. *Jamaat-i-Islami Jaminu-wa-Kashmir ki Talimi Sargarmiyan, op.cit.*, p.3.
285. *Ibid.*, p.3.

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